A Ja: Rus

A CAP OF GRAY-HAIRS FOR A GREEN HEAD: OR, THE FATHERS COUNSEL TO HIS SON,

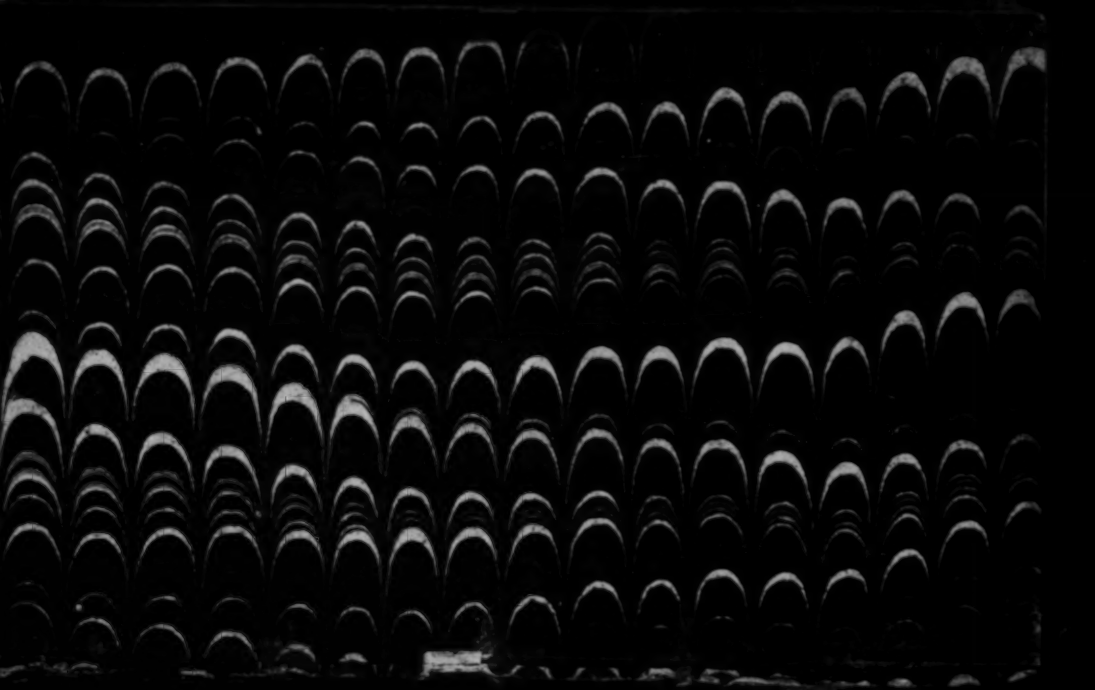
An Apprentice in LONDON.

Containing wholesome Instructions for the Management of a Mans whole LIFE.

The Fifth Edition, a Third Part Enlarged.
By *Caleb Trenchfield* Gent.

GLASGOW,
Printed by *Robert Sanders*, One of Their *Majesties* Printers, 1692.

GAUDIUM
ADFERO



Una salus sanis, nullum protare salus
Non est in potu vera salute salus

Sæpe sub atrita latitat sapientia veste

Jura, perjura, secretum prodere noli

Solatij est miseris multos habere pares

I wile not sin willingly. for God sees me, the Angels stand by me, the Devil wile accuse me, my conscience wile condemn me, and Hell torment me for ever.

Me solum venerare Deum. nec sculpere quid
Impia nec vox sit. Lucæ quiescet sacra
Majores reverenter habe. nec sanguine
Dextram sinfice
Et sancti pollue jura theri.
Jura manus furti sit falsi nescia linguæ
Nullius optetur verna, marta pecunia

Parce mihi pater nunquam ex versificatus
O Vedius ad Patrem

Illi mors gravis incubat
Qui notus nimis omnibus
Ignotus moritur sibi. Sen

Corrige præteritum, rege præsens,
cerne futurum.

Make much of every moment of your time
In Wisdom's School this Lesson is the prime.
So helpe me God.
1 Cor. Chap. 15. 6 John. 5 Chap.
1 Cor.

BRITISH
22 JY 69
MUSEUM

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BRITISH MUSEUM

THE INTRODUCTION.

SON,

HAving been at so much cost and care to set you fairly out, to act your part upon the Stage of this present World; I was consulting what might be further done, to give assistance to your fair come off. And now observing that you were gone out from under the tuition of the Fathers wing, when counsel was at hand, as each occasion did present it self; and yet exposed to a standing much more slippery, through the great store of powerful temptations; I thought it meet to send you up a stock of such well-tried Advice as might serve as a Panoply, from whence to fetch supplies, as your occasions should impose a need.

And tho' some Fathers, and of them some Persons of great Note, have undertook to give advice unto their Sons; whose works in that kind are yet extant; & therefore this may seem more needless; yet there's not any (that I know of) hath stoopt so low, to give advice to an Apprentice, but did direct their thoughts to such a pitch, as lay not in the level of the greatest part of persons, to whom advice was not less

needful. However, you'l find here some store of things not touched by their observation, and such as when experimented, will be approv'd to need your wariness and caution. But what concerns you most, is not the Doctrine, but the Use; for 'tis not hard to give good Counsel, but to take it. Green Heads are apt to think themselves the wisest; but that were strange, whenas our wisdom for the most part, is bought by experience, and Young Men are too young to make an ample purchase. You have this advantage then, to have that stock which hath been traded for by elder years, and those too exercised not in a few concerns: add these unto your own, and you may be as wise as if you had already lived some more years.

If this care for you turn not to account, I'm sure the Error will be found your own; and if that hereby you're not made the wiser, your follies will be more without excuse. But I shal prosecute these my designs contrived for your benefit, with my uncessant Prayers that God would ever do you good, and be your sure and everlasting Guide. For as our Actions should be all done for his Glory, so should our Enterprizes be all undertaken with the expectance and invocation of Divine Assistance. Therefore as in the disposing of our Affairs, respect should be had by us, that we may be serviceable to God in our Generations; so should our Eyes be up unto him for his Blessing on us in those Affairs, whose over-ruling hand doth blast them, or else make them flowrish, the one or the other, even as he pleaseth. And it should be our most important care, that we

so

so live, as that by our iniquity we give no cause that he should bring a curse on us, and our endeavors. For whatsoe're the wicked World may think, God is the same he ever was, and fails not to make good his Promises and Threats in things relating to this present World, expresst at large in Deuteronomy, *to those that serve him, and that serve him not. And* Commines *observes that in his time, 'twas but as 'twere the changing of the names and times, and you would think you read the Histories of the Books of* Samuel *and the* Kings, *when you reflected on the Revolutions of the most of the Estates of* Europe, *where one might see Gods Blessing on those Princes, and those Countries that were good; and on the other hand, the various Judgements which he brought upon the wicked and perverse, as he doth instance in store of Examples. So that he there concludes that those who will not give belief unto Gods Word, and be deterred thence from Actions that are evil and unjust; God lets them see by their own sad experience, that he as much hates him that's impious, as he approves and chuseth to himself all such as walk by those his Rules of Uprightness and Justice.*

CHAP. I.

Advice concerning Religion, as it includes the care to save a Man's own Soul.

BUT there is one choice thing which I have here to mind you of; that is, an

hearty ſeriouſneſs in thoſe Affairs that do relate unto your Soul; which is indeed much wanting every where. The greateſt part of men in matters of Religion being only led by what is but external, their Education, and the places cuſtom where they live, being the things that do produce their actions of Religion, not any Principle that is within, or ſenſe, or ſuch conviction of their own concerns, as may induce a ſerious care and thoughtfulneſs in thoſe affairs, and ſo by conſequence ſo great activity, and ſuch a diligence in all the things relating to the World to come, as may bear ſome proportion with thoſe high emuluments which Faith makes certain to him that believes. And you may find from hence as great an odds between the man that takes Religion up but from the cuſtom of the place he lives in, and him that acts in't from the force of truth, and the conviction that lies on his Soul, as is betwixt that adventitious ſcent which Gloves or ſuch like things contract, when laid amongſt Perfumes and that ſweet fragrancy which by a natural emanation preſents it ſelf unto us from a new blown Roſe. If therefore ſuch a ſenſe dwell on your heart as makes you ſerious, and doth beget affectionate deſires to ſave your Soul, according to the vaſt concernment that is in it, 'twill not be hard to find expedients which may lead you thither.

For this great buſineſs is not ſo perplext as curious heads have made, who while they do depend to open't to us, and expound it, have ſtar-

ted

ted queſtions which have made the matter a thouſand times more difficult and intricate: For 'tis on two things that all this depends, and thoſe moſt eaſie and perſpicuous. The firſt is Faith in our Redeemer, when in a conſcience of our own Unrighteouſneſs we do lay hold on that moſt perfect Righteouſneſs of Chriſt, which was ordain'd, reveal'd, and in all things accomodated, that it may be imputed to him that by faith receives it. The ſecond is an Holy Life, whereby we are made conformable unto our Lord, and ſo receive the Goſpel of Salvation, that it doth teach us to deny Ungodlineſs, and worldly Luſts, and to live Soberly and Righteouſly, and Godly, in this preſent World. Do thou then ſet thine Heart on theſe two things, and with the Teſtimony of thy Conſcience that thou art ſincere, purſue them with thy whole deſire, and then if thou do fail of Heaven, let me bear all the blame of ſo great a loſs for ever.

But the greateſt danger is from our own hearts which falſe as e're was Traitor, doth betray us; and by a natural propenſity to ſerve the Fleſh, are not engag'd in the things of the Spirit but with the greateſt difficulty. And even then are like to haggard Goſhauks, howſoever manned and brought in the beſt order to fly at the Game you aim at, yet if not daily on the Fiſt, and in continual hand, they quickly grow as wild again, as they that never have been toucht, but fly at their own pleaſure in the Field. And therefore let me give you ſome few things, which if

you practise them, I'm sure you'l find of great expediency to prevent the mischiefs which do usually arise from the deceitfulness of our own hearts; concerning which, wise *Solomon* gives this Advice, *Keep thy Heart with all diligence, for out of it are the issues of Life.*

The first thing therefore which I have to recommend to you, is Religion towards God; by which notion I do chiefly understand all care to save a mans own Soul. For it seems an apparent irrationality there to design the provident management of the Affairs of this present Life, where a man is utterly regardless of those much more important Concernments of a better. And if the Child in the Womb had but the same Resentments of the Life here, as we have of that which is to come, 'twould be esteemed strange, if it should be more thoughtful for its easie lying the nine moneths there, than its comfortable lying (it may be) an hundred years here. And much more gross is our vanity and madness, in the neglect of those things which are not seen, which are eternal; when we only care for those things which are seen, which are temporal. But it is not my design here to give you Directions in this business, that would swell this little Manual into too great a bulk; and there are almost innumerable pious Laborers of Learned Men, who have largely treated on this Subject.

And that which I shal mention first, is what the learned *Seneca* relateth of himself, that each night after he was in his Bed and all things quiet, he

he did bring the passed day unto a strict account, taking a view of all such things as in that time had been done by him, with the manner of their doing; examining what proportion they did bear with right Reason, and those Rules which his Profession had prescribed as Canonical, and accordingly censuring them and himself for what was faulty. And this I have the rather mentioned, that it may be seen how much the sober Heathen will condemn the men of this our Generation, wherein the Reins are laid in the neck of every mans concupiscence, and such enormous liberties assum'd, not only for to do, but boast of also such vile things as natural light will easily convince cannot be judged but as impious. And here too let me tell you something that may give the plainest evidence, that this same practice must be of advantage: For by this means there's set a brand upon those things you thus have judged unlawful; and like a Malefactor burn'd i'th' hand, have caution given to be well wary of the next offence. And hereby also you'l disturb the quiet and repose of Sin, which like to Fly-blows, if they'r let alone, increase their Vermine to a multitude. And theres another thing not of the least regard, that hereby you'l prevent the festring of that wound which Sin makes in the Soul; which if not healed by a quick Repentance, doth like a Gangreen spread its venom to the parts sincere; and not alone strengthen it self by new alliance, which it gets by drawing in the heart to further liking and consent; but

there's a new addition still of guilt, each moment that a sin is entertain'd, producing still a figure to the account, and running up the reckoning much more high than 'twould have been, had we examin'd thus our actions well, and forth with seriously repented of, and so abjur'd, what we had found our Conscience had condemn'd.

The second shal be what the Reverend *Bolton* doth direct, That you carefully every morning, in your private Devotions, present your Requests unto God for his Blessing on your particular Designs, which at ỹ time you have in your thoughts; by which means those Designs will be brought to the Test of your own Conscience, aw'd with the Apprehensions of the Holy God in this solemn an Address, and so will give its censure of what sort your projects are, and consequently that Oppression, Injustice, Cruelty, Revenge, Rollusion, and Impurity may be escaped, which otherwise may be much easier admitted than can be repented. And 'tis observable, that reading the Stories of divers Persons, who have come to untimely and tragical ends, many of them have acknowledged at their Executions, 'twas their want of Prayer which brought them to those sad and miserable Conclusions.

The next thing is, the pious partaking of the Lord's Supper, as often as opportunity doth present it self unto you so to do. For without doubt 'tis of the highest Note, that here our Lord gives us his Body and his Blood; and they that judge the least, conclude a Sacramental Presence of his

his Body here, which is by Faith participated of by him that comes and doth believe. And therefore hence we ſurely may expect ſuch grace and ſtrength as our Lord Chriſt did take Fleſh for, that ſo he might communicate them unto us, and thence enable us to live acceptably before our God. And further, here we may obſerve our ſolem Preparation when we come unto this Holy Table of the Lord, and all the Service that we there perform, cannot but ſtrike ſuch awe upon the heart, and melt it into ſuch relents, as hugely muſt deter us from the love of Sin, and ſtir us up to ſuch a Converſation as is good, and thoſe endeavors that conduct to Heaven.

And unto this I may well add the ſtrict obſervation of the Lords day; which if we ſhould conſent to ſome, that it is not enjoyn'd us by Divine Appointment, yet doubtleſs is in Prudence ro be Practiſed: For the heart of man naturally is exceſſively devoted to the pleaſures of this life the pleaſures and profits of this preſent World, whereby we may indulge our genious, and give contentment to our carnal Luſts, and in theſe things we are ſo totally imploy'd, that we can hardly fix upon our ſelves a thought that may conduce to better things. And therefore it is greatly requeſite that ſuch a time ſhould be allowed as may be altogether dedicated to the things Divine; and there may be a freedom to the Soul, without the check of bodily affairs, to lay it ſelf out in its own concerns, while we retire thus from the Worlds incumbrance, and place a guard

guard to keep it from our hearts, when we are taken up in this allotted time with the united labour of our minds, to serve our God, and be servient to the Eternal Blessedness of our Immortal Souls.

The last thing which I shal direct in this respect, is, That you set your self a task of Scripture to read daily, and fail not to be punctual in the execution: For this is that of which the Apostle speaks, which is able to make us wise unto Salvation: For here we have that knowledge in its Fountain, which as 'tis Supernatural, and gives account of things not to be known but by that Heavenly Revelation; so it is best discovered by it self, and understood by the comparing of those things together, which do seem contrary, and yet afford by that their contrariety, the best and solidest Interpretation. For Comments, as they take up much more time to read, so are they for the most part byass'd by the Opinion of the men that write it: for it is manifest, the most of men bring Scripture rather unto their Opinions, than their Opinions to the Rule of Scripture. As I remember once I heard a Preacher in the Pulpit go about to prove the lawfulness of God-fathers, from that place in the eighth of *Isaiah*, at the second *verse*, which to the meanest understanding appears no more unto the purpose than is a Wedding unto a Christning. And don't you think with as much wit that Doctor prov'd the Salique Law, which shuts out Women from the Crown of *France*, from that place in the sixth

of

of St. *Matthew*, where 'tis said, *Consider the Lillies how they grow, they toil not, neither do they spin*, alluding to the Arms of *France* And without doubt the benefit is great which you'l attain, if you do strive like that *Apollo* to be thus mighty in the Scriptures: for, not to speak of that delight, which cannot but arise from knowledge, such as Angels do desire to pry into, and far exceeds that clear content which the Philosophers of old took in the quest of Natural Effects, when they were as transported at their *Heureka*'s, that yet came so far short of those Divine Discoveries, which truly are, as *David* speaks, much sweeter than the Honey and the Honey Comb: Consider what a Magazine the Scriptures are, from whence there may be weapons had for the repelling of the worst Temptations; when as our Savior thought this the best means to put to flight the Devil, in that most solemn Combat which we read of in the fourth of *Matthew*, where *it is written*, without more ado, did vanquish that most cunning and inveterate Foe. What precious Promises are here, from whence we may fetch comfort in our great extremities, and say as *David* did, *I verily had fainted in my affliction, but that thy Word did comfort me*: What excellent Directions have we here to be our conduct in the way to Heaven? How most unerring and most certain to effect the thing design'd? What Patterns have we here of purity, not only from the rest of Saints, but most especially from the Holy *JESUS*, who hath by such transcendent and unimitable kindness ob-

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lig'd us to the imitation of his bleſſed Vertues. Laſtly, Conſider what an awe, to keep in order our deceitful & perfidious heart, that muſt needs give, of which 'tis ſaid, That it is ſharper than two edged Swords, and renders the moſt hidden things laid naked and (*Tetracheli[mena*) chined aſunder. So that I know not what to recommend unto you of more uſe, to keep you upright in the ways of Peace.

I have a few things for your Caution in this matter, and they'r theſe:

CHAP. II.

Cautions concerning Religion in that ſenſe.

DO not buſie your ſelf much about the controverſal part of Religion, for that ingenders ſtrife rather than edifying, and makes a man rather buſily inquiſitive than uſefully practical. There are many things we make no ſmal ſtir about, and break for them the Golden Chain of Brotherly Affection, which yet a Man may well be ignorant of, and notwithſtanding bid as fair for Heaven as they that know the moſt of them. Faith & good Works they are the things wherein a man can never unprofitably never too abundantly be imploy'd. How many have I known big with Diſcourſe of things in Controverſie among us, whom yet I have obſerv'd no wiſe ſolicitous to keep their conſciences without offence Nay, I have known ſome then only forward in this

this kind to talk, when they had got a Cup too much, and with design by shew of knowledge, which they herein had to make excuse for that exorbitance, which they were sure the sober mindest would condemn. And the truth is, 'tis no hard matter for the talk of Religion, to supplant the practice of it; and like those who play at Ball, while they toss it too and fro, lose it. How many while they have disputed who are fit to come to the Lord's Supper, have neglected themselves wholly to come thither. And the Discourse of Ceremonies hath brought things to that pass, in respect of both Parties, that the Circumstances hath stept into the room of the Substance, and 'tis much more in the opinion of men to be conformable or not conformable, than it is to be good or bad. It is therefore infinitely better to be conscientiously practising the plain Truths we know, that curiously disputing about those things we know not; rather walking in the good old way of manifest Holiness, than in the new affected way of disputed Devotion.

Do not espouse any Opinion, Faction, or way of Men, to be led by them one step farther than the clear conviction of thine own Judgement doth conduct thee. For how great indiscretion is it to be hurried by the whirl of others motion, into those precipes, whirl-pits, and dangers thine own considerate fore-sight did not first sound? And how great an injury is it to that Reason which God hath given us, to subject our Understanding to the sense of others *& jurare in verba Ma-*

Magistri, and like silly Sheep to bounce into no smal inordinatness, only because we saw some great Ram leap in before us? And verily 'twould vex one to see those who do design to draw Disciples after them, to lead a crew of Gulls into no smal Puddles, by having obtained the repute of being no meanly understanding Ganders. For how many Hens do we daily see following that Cock who hath had the confidence to crow stoutly on his own Dunghil; out of danger of having his right disputed by the dint of Weapon?

I confess it hath been no impolitick way to Wealth and Promotion, to be a stout abettor of the prevailing Faction, and great Assertor of the Opinion in fashion.

And we need not go far for Examples of those, who by this gale have prosperously sailed to desired Dignities. But if the Apostle make it a small matter to give carnal things in exchange for spiritual, surely 'tis abominable Traffick to give our spiritual things for carnal, and abet Opinions to fill our Purses, not better our Souls.

But besides, 'tis seldom but God takes these wise in their own craftiness, and brings such a turn which throws them out of Dignities shamefully, who brought themselves in Hypocritically.

Never engage so far in any Opinion or Way, as to suffer for it, without the clear conviction of thine own Conscience, that it is thy duty so to do. For tho' there be a Glory in Suffering, overballancing to some Humour the loss and smart which accompanies it; and tho' there be much

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in a preoccupated Judgement, that we do well in suffering, especially, when we are clapt on the Back, and encouraged by those who abet the Opinion: Tho' thus (I say) when in hot Blood, and in the glory of the business, it was not hard to appear gallant in some fierce Incounters; yet when the wounds are stark, the spectators gone, and thou left in thy solitudes, and become serious, believe me thy Spirit will be intollerably dull, if it be not serened with a Conscience testifying from manifest Truth, *That thou hast suffered according to the Will of God.*

Set no esteem upon any man because he is of this or that Opinion, but value every one that walks Vertuously, according to the plain Principles of Piety, Sobriety and Justice, which are not disputed nor denied by any: nor trust any man upon any other account. For I am sure when the great Judge shal come to take account of who are his, 'twill not be askt what way you are of, who are of *Paul*, and who of *Apollo*; but this is that whereby you will be known his, if you depart from all Iniquity. And for my own part, when I read the vertuous Acts which we are told of *Aristides*, *Phocion*, *Regulus*, and others, my heart doth much more readily imbrace a tender kindness for their memories, altho' they were not Christians, than I should have for him that jumpt the most exactly with my Judgement, if so I were convinced that he were vicious. For certainly it is Holiness that is the most deserving and the most prevailing Interest in the World; for

for God himself is on that side, and they that think to drive on any other without respect to that, shal surely find their Policy will fail, and and all their projects will prove but abortive. And do you not think that you may better trust a Turk that morally is conscientious, than you can build a confidence on some who with great state so much cry up their Zeal in this or that Profession. And surely this will not seem strange to any one that well observes how cunningly they screw'd themselves into huge wealth, and places of the best advantage, who wirh the most apparent zeal did press the self denying Ordinance: when yet we read of many famous *Romans* who left not wherewith to discharge their Funerals, by whose integrity and mighty Victories the publick Treasury with so vast sums had been inriched. And in good truth, 'tis interest, that like to common Grass in Clover, eats out Religion; and while every man seek his own advantage, there's scarce any man serves a good conscience. So that under various shapes of this and th'other Sect, the old design is still put on, to make Religion but a stale to Wealth and Greatness: Which is so much apparent in the *Papacy*, where there are so many fine Religious Projects to bring Gain and Honor to the Clergy. So that indeed all men almost are far from the sincere pursuit of Truth, but rather in their Hearts applaud their craft, and say as did that Pope, *Quantas nobis divitias hæc fabula comparavit*: And hence Men will do any thing to be promoted, and those Men

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are promoted that will do any thing. There is a ſtory very pertinent to this purpoſe, of a Cardinal, who being the Son of a poor Fiſher man, during the time that he was in inferior Orders, he ever had a Net ſpread on the Table, that when the Cloth was taken off, he might be put in mind of his Extraction; but being grac'd with a Red Hat, that cuſtom was left off: And being asked by a familiar Friend the reaſon why the Net was not ſpread, as accuſtomed? He anſwers, *O no matter now, the Fiſh is caught for which 'twas laid.* And therefore Honeſty and Juſtice, for which men do deny themſelves in their own Intereſt, are in our days the ſureſt Characters from whence to judge that men are truly godly and religious.

CHAP. III.

Of Religion, as it includes Devotion towards God.

BUT further, under this notion of Religion, I have to recommend to you all acts of Devotion and Service towards God; all care to give unto him the inward adoration of the heart, and the outward Worſhip which is well pleaſing in his ſight. And this Advice is the more neceſſary becauſe the greateſt part of perſons among us, ſuch as are not factiouſly devout, are irreligiouſly Prophane. For from the one extream, the moſt of men are run unto the other; contenting themſelves with the Name of Chriſtians, and nothing but

but the name. In which respect I think they are not match'd by any Generation of People in the World beside. For whereas every Nation acknowledgeth some God, which they Worship after their manner, with a Zealous Devotion, even to the Prodigal expending of their very lives; how many are there among us, which have not so much as a shew of Religion, not any Duty performed to God in their Families, not any Invocation of his Name, unless in cursed Blasphemy and Oaths? And that wherein Custom hath so much prevailed, that it is a shame not to do it (I mean giving of Thanks at Meat) what affected brevity is design'd, as if they intended rather a scoff of the Divine Majesty, than otherwise? As for the attendance upon the publick Service, verily that is as to Play more than ought else, doing meerly what the Poet saith Women came for, to the Theatres, *Spectatum veniunt, veniunt spectenter ut ipsæ*: The ends of most, at those Divine Imployments, being to shew their own braveries, or see that of others: and the most exact account which they there take of any thing, is the new fashion.

But do thou, in thy attendance upon Divine Worship, say, as *Jacob* of *Bethel*, *How dreadful is this Place?* And remember the greatness of that God, who hath professed himself to be a jealous God, and therefore most observant what manner of Addresses thou makest to him, doing the Duty thou art engaged in with all thy might; as well knowing that that God who requireth thou shouldest love him with all thy heart, expecteth

pecteth that thou ſhouldeſt apply thy ſelf to his ſervice, with the moſt united intention of all thy faculties.

And tho' the Apoſtle ſaith that we ſhould Pray (*adialeptos*) without ceaſing, the heart being always in a frame of calling upon God, and in a continual deſire and expectance of ſupplies from him, in whom all our Springs are; yet our ſolemn applications unto him, in hearing him ſpeak to us, or our ſpeaking to him, ſhould be with that fear and reverence as ſutes with his Infinite and Incomprehenſible Greatneſs. And as our hearing of his Word read or preached, ſhould be not as of the ſound of words, but with Obſervation of the Importance of the Senſe: So ſhould our calling upon him, not be the inconſiderate and formal mumbling over a parcel of Prayers; but with that Faith, Affection, and earneſt Deſire, as may approve thee to be otherwiſe than a vain Babler.

CHAP. IV.

Of Vertues requiſite in an Apprentice.

NOW as I have made it my care to diſpoſe you to ſuch a Maſter as hath a good report of all men, and I hope of the Truth it ſelf, that he is an honeſt good man, and able in his way; from whom you will receive daily examples of the exerciſe of Vertue; and who, as he will expect the Duty of a Servant from you, in your ſervice

vice of him; so I know he will perform the Duty of a Master to you, in your Government and Instruction: So it behoves you now to answer the end that was designed in your being so disposed of, and so to take care to be a Servant now, as that you may be a Master hereafter. To which end, it is not a little conducing, to come off the Stage with the clear applause of having acted the part of a Servant well: For he that is furnished with that report, goes a great way in the second part, I mean the setting up for himself.

CHAP. V.

Of Veracity.

HE that will thus come off, must be much imployed in the exercise of those Virtues, which greatly tend to the obtaining of a good Name: And the first of these we may say is *Veracity*, or speaking the Truth.

For not to tell how great a sin it is, by a lie to deny the God of Truth, and his Omniscience who knoweth all things; It is not to be imagined how great a disrepute is thereby contracted. For we thereby not only make our selves the scorn of those that do discover us, but deprive our selves of that belief which we might expect from those which do not. The Liar rendring himself perpetually suspected, and even then when speaking Truth not Believed.

Neither shal you find the Liar any wise answered

ed in that design of excusing himself, which he proposeth: For besides, that it argues much prophanness to back one sin with another, and make recompence for what is ill done the first time, with doing ill the second; it seldom proves but that the falshood is discovered, and what might at first be easily pardoned upon a fair confession, is made the subject of a severe animadversion, by a repeated guiltiness. And in very deed, it is very seldom but that a soft answer and confession obtains the dismission of that offender, whom a lie would have detained unto a future judgement.

And on the other hand, consider thou how excellent it is, to be accounted one upon whose word a man may well depend, and take what you do say as most assured Truth: for 'tis the custom among many, when they're ask'd a question, so to frame their answer as they judge may best please him that asketh, or conceal what they would not have known, without the least respect unto the Truth; which they alone observe, as may sute best with their design. So that to such as these, no certain credit can be given, but after all the best inquiries had, the Questioner still fluctuates in uncertainty, as if he dealt with that same Jugler who drank Water down, yet would belch up again what Wine you'ld call for. Then what a pleasure is it to find out one that brings forth Truth naked as it was born, and gives a view on't not in parcels only, but the whole; and without such false light and comments

ments on the Text, as may betray the Judgement and pervert it: So that from what he saith, we may conclude as certainly as if an Oracle had spoke it.

CHAP. VI.

Of Fidelity.

Fidelity is another Vertue so essentially necessary in this design, that to suppose a good Servant without it, were to make a man without Reason. Let it be therefore your principal care to keep your hand undefiled from the touch of whatsoever you cannot justly call your own. Neither let any opportunity, or probability of concealment, ever tempt you to lay your Fingers on that, which your Conscience tells you not is warrantably yours: For a Bird of the Air will tell the matter; and what is so unrighteously detained, must either be with shame restored, or (which is worse) with impenitency kept, to the treasuring up of wrath against the day of wrath. Besides, observe how great a happiness it is to be bold faced in the Conscience of our own integrity in this behalf; when like *Moses* and *Samuel*, we are able to present a challenge to the whole World, if they can charge our hands with any thing that is theirs.

But it concerns you also to have no confederacy with any that have clammy hands; no nor any

any connivance: for it is not the least part of fidelity to those who do entrust us, to be as their Eyes and Ears, to prevent all injurious Incroachments. And 'tis easie to conjecture how great a conducement one trusty Servant is, to the stifling the Enterprizes, and throwing water upon the Gun-powder of those Evil Designs, whereby unfaithful Servants abuse their Masters, and sometimes even blow up their Estates.

There is another sort of *Fidelity*, altho' not of that consequence, yet not less acceptable to those who shal imploy you; when you shal be faithful to their Reputations, not only avoiding all Reports and Speeches, which may cast upon them any the least blemish; but at all times interposing your self in their vindication, against the obloquy of those who may traduce them.

And verily, as to ingenious Spirits, nothing is more dear than their Reputation: So is there not any thing which endears a Servant to such Masters more, than when he shal be over-heard, either refuting such Calumnies, whereby their good Name was endangered, or giving the most favorable Interpretation to those just Allegations, to which their weakness or over-sight might render them obnoxious.

CHAP. VII.

Of Temperance.

Temperance is the next which here comes

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to be mentioned; a vertue of that expediency, that ſcarce any buſineſs is readily done without it: for he who wants this moderator, and too deeply drencheth himſelf in that which is too much, is like a man running in Boots, unfit for any imployment. For which cauſe *Solomon* ſaith, *The Sluggard ſhal be clothed with Rags, becauſe he cries Yet a little more ſleep, a little more ſlumber.* And truly it is not hard to declaim againſt ỹ intemperat uſe of ſleep, it being indeed the abatement of our life, & as either returning us into that condition we were in our mothers womb, or as anticipating that when in our Graves; being as it were to that end ordained, to put us in mind of our own infirmity, and ỹ we die daily. To be ſure, we do not only deprive our ſelves of ſo much of our lives as is thus unneceſſarily diſpoſed, but we do alſo cut off from our ſelves ſo much of opportunity to diſpatch our affairs, as is by us this way intemperately expended.

In both which reſpect of Health and Wealth, we may alſo adviſe you from intemperance in Meats and Drink; being ſuch as moſt certainly decaies the Body and conſumes the Purſe. Exceſs in theſe, being not only a pleaſurable evil, whereby we cut our own Throats with no ſmal delight, and put out natural heat with throwing on too much fuel. But it is alſo a coſtly vanity, the dainty Tooths of ſome corroding ſo far into their Eſtates, as to reach the very vitals; and one mouth being more than enough for ſix pair of hands. For what could ſupply a temperate

ectified appetite with what is wholsome, at the price of a few pence, will not allay the itch of one luxurious, with what it shal think toothsome, at as many Pounds: the one intending the satisfying of hunger (which when it is done, finds an end) the other, like the itch of scabby parts, the more it is scratched, the more desires it. And this caution deserves your greater care, being in a City which abounds with fulness of Bread, whither all the dainties of the Kingdom have their confluence; and excess in eating is ushered in with the greatest solemnity and abundance (I believe) of any place in the world besides. The Delights of *Asia* so much talked of, as the enervating poison of Heroick Spirits, being but as *Kick-shaws* to those Excesses which the present Luxury hath invented; wherein the design seems by repeated provocations, to deal by Stomachs as Cock-masters by their fainting Duellists, hold them up, that cannot stand of themselves to a fresh incounter.

And tho' this excess of eating may be as hurtful to the Body,& consumptive to the Purse; yet it is not in many respects so pernicious as that of Drink; which by a sad fatality proves a deluge to Reason, and cōmonly brings w it a flood of those Debaucheries, which renders us the scorn of Children, and detestation of sober men. And tho' I want not reasons of the highest remark, yet verily I want words to importune you to a just abhorrency of so great a mischief, whereby we unman our selves of the reason God hath gi-

ven us, like ſwine wallowing in our own Vomits, and rendring our ſelves both the fitteſt inſtruments of every iniquity, and uncapable of any good counſel which might prevent us. As therefore your inclination now doth ſtand averſe to this vice, ſo let me adjure you by all that is dear and ſacred, that you continue at the greateſt diſtance from it.

Here alſo let me put in a caution againſt intemperance and fantaſtickneſs in Apparel; wherein this Nation is ſo immoderate, that they are moſt witty how to be moſt antick. 'Tis not rare to ſee thoſe perſons expoſed like Owls, to the ridiculous wonder of ſober men, ſtrut along, as if they drew after them the admiration, and not the laughter of thoſe that ſee them; when pitiful Souls, they are the *Ignes fatui*, which intelligent men follow with their ſcorn, and uſually expire in the ſilly impertinencies of their own vanity. And therefore expenſiveneſs in Apparel, is certainly as great a ſoolery as men are guilty of; when at huge rates they purchaſe thoſe things, for which they are no more valued than a Fore horſe for his Feather. For if Apparel be beyond the Eſtate, the only eſteem you get thence, is, of a Prodigal Fool; if but equal to it, you have that eſteem without it. For you may obſerve that the value which we ſet upon perſons (beſide that due to the endowments of their mind) is according to their Rentals; and he that hath an ample Revenue ſhal be reſpected, how plainly ſoever clad: when a fine fellow without,

without, by those that know him, shal have no more esteem than a poor Rascal on a Stage, tho' in the Array of a Prince: And he that came in to King *Henry* the Eighth, with an hundred Tenements on his back, sold to make him brave, would have had twice as many Hats off the next Term, if he had had the Rent of them in his Purse. It is therefore wisdom to be neat, not gallant; and to wear such Apparel as may shew you are not sordid, and neglect your self; not such as may make your Purse look thin through the cost, nor your Judgement censured for the vanity.

CHAP. VIII.

Of Taciturnity.

WHat comes next to be laid before you, is the Art of *Silence*; of no mean consideration in the quietness of your life and advantage of your affairs. And therefore as in general that talkative humor should be avoided, which exposeth a man very much to the censure of others, it being very difficult to talk much and well: The *Greek* Adage being true, Ἐν πολυλογίᾳ ἐστὶ πολυμωρία, *Much speaking is not without much folly.* So is not it a little hard so to manage that slippery instrument, as that something shal not thence escape, which may be retorted to your prejudice, especially if persons be talked of whom you cannot commend without envy, nor dispraise without danger. Every one

one being ſmartly ſenſible of the ſtroke of the Tongue; and none being ſo ready to amend for being beaten, as to be revenged of the Beater.

But 'tis eſpecially dangerous to ſpeak any thing in the diſparagement of Womens Beauty or Honor: for they are naturally waſpiſh Creatures, and apt to take pet, and by how much the more feeble, the more prone to revenge thoſe things which an elated magnanimity would over-look, as too inferior a mark. Through the conſciouſneſs of which imbecillity, they lay their deſigns cloſe, and proſecute their mean concerns with more extream Revenges than you can eaſily imagine: being ſure to do that at the firſt caſt, which they are ever in fear will not be effected by an after game; and are fully taught that policy to ſhoot with Bullets, and not Hail-ſhot; and level the blow at the Head and not at the Heel. Doing their buſineſs too after the *Italian* mode; ſo that tho' their diſguſts, like that of old *Juno*'s upon the arbitriment of *Paris*, *manet alte monte repoſtum*, be laid deep in their hearts, yet it ſhal not break forth till you are ſecur'd, like the Cannon, giving the blow after the mark is torn in pieces. Therefore you may obſerve in all ſtory, no Revenge ſo tranſcendent as thoſe of Women, clear particularly in *Overbury*'s Caſe, whom no endearments could ranſom from being a Sacrifice to Feminine Rage. Neither ſhal you find any thing of a more dire immanity than the *Perſian* Nuptials on *Bartholomew*-Eve; which yet were hatch'd under a *French* Hood, and not a Hel-

Helmet: For which cauſe thoſe Fathers of Invention, repreſented all the Furies under the notion of Women, and expreſly ordered that *Erinys* ſhould be *Fœmeninei generis*. Neither is't a farthing matter whether what you have ſaid be true or no; unleſs by how much the truer, by ſo much the more biting: it being with them as the Hiſtorian ſaid of *Nero*, *Quæ facere gaudegat, audire gravabatur*; What he delighted to do, he hated to be adviſed of: the principal Art being that of Concealment; and therefore they hate no Dog ſo much as the Blood-hound.

But this is not to be underſtood generally; for there are of that Sex very many, whoſe Sentiments are ſuteable to the delicacy of their Conſtitutions, being as innocent and harmleſs as the moſt gentle Turtles, whoſe purer Souls know nothing of ſin, more than what cannot be avoided by common infirmity; and therefore ſweet Creatures, are without any thing of gall, and are far from thoughts of Revenge, becauſe they can think none ſo ill, as to deſerve an ill thought of them. To ſpeak any thing which might, tho' but obliquely, reflect upon ſuch as theſe, were an impiety not to be expiated by the moſt ſubmiſſive acknowledgements. But there are beſides theſe, thoſe whoſe hearts are branded with blackeſt Characters, by frequent cōmiſſion ſteeling their Conſciences to the perparation of thoſe Villanies, which 'tis their greateſt Art to cover over with a different appearance; to which end they rack their curious Wits (without doubt

the moſt ſublimated of any Intelligence below that of Spirits) to the greateſt keeneſt, in inventing expedients to hid that which they fear not to commit, but hate ſhould be known; and therefore they proſecute with as cruel ſpite him that ſhould pretend a diſcovery, as if you had undertaken the publick unplaiſtering of a painted Face.

But you are very much to be careful not to diſcover the Concerns of that Family wherein you live; for every Mans Houſe is his Caſtle, and ſhould be as his Cabinet, whence nothing ſhould be divulg'd but by his permiſſion. In the reaſon of which we have ſo many Examples, even of ſome Slaves, who have endured the extreameſt Tortures, rather than diſcover their Maſters Secrets. And particularly of who hang'd her ſelf with her own Garter at the back of the Chair ſhe ſat in, while the Tormenters were fitting the Rack for her ſecond Torture, leſt the extremity of pain, which ſhe found ſhe was not able to ſuffer and preſerve her Reſolution, ſhould force from her the Secrets of that Conſpiracy againſt *Nero*, wherein ſo many Noble Perſonages were involved. Neither is it any wiſe fit to babble of thoſe things, which you may poſſibly conceive are of inconſiderable moment; for he that will indiſcreetly tell any thing, is ever ſuſpected that he will tell every thing. And they that have ſome truth from your mouth to begin upon, will thereon build ſuch ſuperſtructure as is proportionable to their own imaginations:

all

all which they ſtamp currant and paſſable upon the credit of that truth which you at firſt reported.

But eſpecially let what is committed to you as a ſecret, be lock'd up by you in an incloſure, not to be opened but by the Key of him that gave it. For moſt intollerable is that vanity which leaks out into the next company what was committed by his friend, or is eaſily drawn in to diſcover what was ſo intruſted; for no man but vilifies that perſon in his own eſtimate, who is looſe bodied upon that account; and judges him a contemptible Spunge, whom he finds facile to be ſqueezed out of what he was ſo charged with.

And here you may alſo take notice how expedient it is not to be talkative of ſuch deſigns as are in your thoughts, of bargains to buy, or buſineſs to do; for thereby you give great occaſion for others to prevent you, if they judge it worth the while: and thoſe who come under the reach of your projects, are thereby alarmed to circumvent you, and defend themſelves; and 'tis no ſmal advantage in every affair, to take thoſe we are to deal with unprovided, For which cauſe the late Uſurpers did repreſent their great Concerns as already done, rather than to be done; and there was no talk of what they propoſed, till 'twas effected. And you may obſerve that the ſly Fox, who ſilently ſnaps his prey, ſhal alone tremble the number that a Crew of babling Beagles ſhal get by their out-cry: And 'tis your cloſe Lads who commonly effect thoſe buſineſſes

which your great Talkers can never compass.

Nor make thou mention of thine own Courage, or thy Resolution; for besides the suspition that the great Braggers will prove no great Doers, all such boasting is put to account; and there is reason to expect you should make good that same which you have sign'd to with your own hand; which if you do, it is but what was look'd for from you, being so oblig'd. Nor can you think to purchase Credit there at a cheap rate, where you have rais'd the Market by your own bidding; if you do not, the Censur's more severe, and you condemn'd as an Apostate from your own Profession; at least your fall is more remarkable; for whatsoever the common Rout may do, you cannot fly without an hooting after you, who thus have deckt your self with the fair Peacocks Tail of your own Brags. Therefore that *Pendleton* in Queen *Mary*'s days, that did with so much freeness pawn his Flesh on vaunting promises of perseverance, yet shrunk in wetting (for he did not burn) prov'd so much more observ'd and mark'd out for his inconstancy, than if he had silently gone off the stage without a vapour.

Know also that tho' there be a natural proneness to boast of our own abilities; yet he is very unwise that talks of them, or of his own Arts: For 'tis one of the greatest parts of Cunning, to endeavor not to be thought so: and he that proclaims his own Skill, beats the Drum to the alarming those he hath to do with; and summons

every

every man to come well provided to deal with him that he declares he goes always furnished with a Sword and Buckler. And 'tis the only benefit that an Opinion of our Wit and Nimbleness begets us, that we are confronted with that resolution which lies immoveable on its own basis; or like an Hedg-hog, shews nothing to the Teeth of our Art, but its sharp prickles.

Nor is it fit to talk of our expectances, nor of our hope of such successes, which depend upon the good will of others, which are set *in ludibrio*, upon slippery places; and it we fall from such hopes so discovered, we fall as much in our reputations as if our casuality had been real; and expose our selves as much to the derision of others. And such imaginary disappointments are not seldom retorted on us, as the true returns of our own unworthiness: and 'tis but a just confidence that others take in this kind to deny us, when they see us so rich in hopes, but not so in performance. However, he that antedates his own enjoyments, and pre-occupies them in his discourses, doth truly, according to the Proverb, *Reckon his Chickens before they are hatcht*: And, *Sell the Bears Skin ere it be caught*.

But be warily silent in all such things as are bandied in difference between others: for he that blows the Coals in others strifes, shal be sure to have the sparks fly in his mouth. It being hard to make even such an amicable interposition as shal not admit of a finister interpretation. All men almost being led by their passions and

and prejudices, and their own intereſts: and ſcarce a man that will weigh his own Cauſe in the ballances of Juſtice. And therefore you will be neceſſitated in ſuch caſes either to deny your own Reaſon, and be towed about at the pleaſure of others, or expoſe your ſelf to the diſguſts of thoſe, who judge of your Sentiments not by the Truth and Reaſon of them, but by their own Paſſions.

But it is vilely odious to be an inſtrument by incentive Relations to add fuel to the animoſities of diſſenting Parties, and be a Tale-bearer to keep up that feud which might otherwiſe expire through want of nowriſhment. For beſides that ſuch practices uſually prove pernicious, and they that deal in them, as it were, hold a Fox by the Ears, and ſeldom part without a ſnap or a ſcratch, if not worſe. It is the Devils work to blow the Coals of Diſſention; and on the contrary, the Peace-makers are reckoned a part among the ſeven Beatitudes.

'Tis therefore every ones duty to bury all corroding language in eternal oblivion, and it will be your Wiſdom to have your Tongue dipt in Oyl always, in Vinegar never: I mean not to convey any ſuch relations as ſhal have a bitterneſs in them, nor give any ſuch anſwers in your own cauſe, which ſhal not be lenitive. For how much a ſofter anſwer pacifieth wrath, I believe you need not look back upon ancient examples, how thereby *Gideon* quited the *Ephraimites*, or *Abigail David*, when *Nabal*'s churliſh anſwer had

had not a little incenſed him; your own occaſions will give you experience enough of this nature: Neither will there need much to perſwade you, if in ſuch occurrents you conſult your Reaſon and not your Paſſion. For the truth is, it is a fooliſh prefractorineſs that cannot ſtoop to a Submiſſion; and 'tis ſurely no leſs than madneſs to think that what was ill done by caſual overſight, will be made amends for by a ſtubborn Reply.

CHAP. IX.

Of Affability.

AND here 'twill not be impertinent to adviſe you to be of a meek and calm converſation, by no means apt to take pet at matters of leſs moment; for ſuch captious perſons are like the Weather-cock, which every wind diſturbs, and diſpoſes into a different aſpect, by which, as they contract no ſmal diſquietneſs to themſelves, ſo they become very unacceptable to others. But where there is juſt cauſe given, 'tis much better to let the Waſps alone, than by contending with them to bring a ſwarm about your ears: Yet much more inconvenient is it to be a man of ſtrifes, and to ſtudy occaſions to quarrel with others; ſo that none can come near you without a Collar of Prickles. For by that means you'l be look'd upon as a fire in all companies, who make ready the heart of a dry burnt

burnt discourse for your entertainment and set out of the way as too cumbustible to come near you, what is free and debonair.

And besides too, such tempers, by their frequent collision, do strike Fire out of those Flints where otherwise none would have appeared; and raise up Enemies out of that dust, which if not stirr'd, would never have flown in their Eyes.

But it is a hundred times better to study the good will of all, rather than to make an enemy of any; and to be of that obliging Spirit as to gain the Affection of every one (except, as *Tacitus* saith of *Sejanus*) *Quorum voluntas non nisi scelere quæritur*: Whose kindness is not to be had, but by a consociation in Wickedness. For there is not a Creature so contemptible which may not be something beneficial, and whose friendship may not be rather valuable than its enmity. And therefore kindnesses done, meet with requitals many times beyond what could be expected; and 'tis a story well known, *That he who prov'd a Chyrurgeon to the lame Lyon, had his Life afterwards saved by the same Lyon.*

And verily, how far a constant affability prevails for the gaining of men, make tryal, and you'l find: for daily experience shews, that we make those Creatures our play-fellows which are mansuete and gentle; but keep at a distance those which are fierce and cruel: and the surely grim Mastiff lies without doors when we make a Lap-dog of him that is affable

CHAP.

CHAP. V.

Of Frugality.

WHat I have next to adviſe you to, is the Practice of *Frugality*, a Vertue expedient for all, but chiefly for you, who like the Silk worm muſt ſpin your Riches out of your own boſom, having ſuch mean expectations of helps from abroad. That I have to leave you, being but little at the moſt; and if I had much, and you being the eldeſt, might challenge the greateſt ſhare, yet there are nine beſides, and a poſſibility of more, which muſt all be furniſhed out into the World, as well as you: and well 'twill be, if God give me life and ability to do that. So that the caſe ſtands with you as in Military Affairs, where 'tis running but once, and no hopes of ever rallying, if you be once routed. I have furniſhed you into the way that you are in, not only according to my power, but in truth beyond it; therefore if you ſhipwrack now, *conclamatum eſt*, all hope is paſt. Be careful then to play your force game well, for an after game will have no place with you; and ſuch Wit will be but *Phrygian* Wiſdom, where they are wiſe too late. There will be no hopes of a ſecond ſetting forth, if your firſt miſcarry. And in truth no man takes that courſe, but goes upon great diſadvantages. For like thoſe who intend to ſow Corn on *Woody Grounds*, who not only exerciſe

ercise that Husbandry which is common to every Crop, but also rid out of the way, with much labor, those Bushes and Rubbish which cumber the Land: So you will find your self not only to be hard beset with all those difficulties which usually occur in every design, but also with these prejudices which every one will take up, upon your first miscarriage; and you'l find it much more hard to repair a Credit once impaired, than to keep that in a flourishing greenness which was never blasted.

Be sure therefore to go out into the World like a sheet of clean Paper, where no Blurs or Scribblements are to be discern'd; but let your Reputation be like that Virgin Purity, not stain'd with any thing which may render you suspected to the time to come. For that is the best frugality which is sparing of our Credit, which can never be preserved with too great Jealousie, nor expended but with the greatest loss. Nor yet think that Credit which is gotten with the expence of money, unless God shal so bless you, that it should be a shame to you not to be Noble: For he that expects Repute, having a good Estate by being sparing, is like the man who would bring his Horse to live with nothing: so he that would get Credit by spending high, whilst his Estate is low, doth but blow a Bladder, which burst with a stink. And be sure of this, that the first step to Reputation (next to do vertuously) is to have something: and therefore lay out no money, but what necessity extorts, or such conveni-

veniency as will be ſure to return with a good lading: For obſerve the old Rule, that *A penny ſav'd is two pence got*; and the way to much is by a little, for the greateſt ſum which can be imagined, was begun in a penny, and 'tis worth your minding, how much he had for his Horſe, who ſold him but for an half-penny a Nail doubled.

And therefore be skill'd in that part of Arithmetick which is Addition, and not Subſtraction: for when there is an inclination to take out, and you think 'tis but a ſmal matter; conſider how many dry blows the poor Country-man gives, to earn no more in an whole day, to ſuſtain his Family with Bread, than thou ſquandereſt away on thy ſweet Tooth, or thy Vanity.

And take notice, that as the moſt ample Structure had but one *Liebos Gooniaios* at the firſt, a Corner-ſtone at the beginning: So be certain that an Eſtate is eaſier propagated from ſomething, tho' never ſo ſmal, than from nothing; and he that hath one ſhilling may ſooner get five, than he a penny, who hath not one farthing. Therefore that Graſier who left behind him ſome thouſands of yearly Revenue, took care to ſave, when he was a poor Drover, ſo much as bought a Calf to begin with. And you may obſerve that there is ſtill the ſame proportion for ſaving a little, to make it more; and he that is not frugal in what is ſmal, no wiſe deſerveth to be truſted with much.

But this is of ſpecial conſideration, if you ſhal be intruſted with the keeping of your Maſters Caſh:

Cash: For on that look with as jealous an Eye, as you would do on a Plague sore, if a thought come in your mind of imploying one penny of it for your own use. For know all that is there must be accounted for; and 'twill be ten to one odds between the easiness of taking out, and of returning it back again.

CHAP. XI.

Of Industry.

A Very fit Partner for Frugality, is Industry; that what is by sparing saved, may be with diligence improved; and what is so improved, be again spared. For Frugality alone is but single getting, but joyned with industry is double: like those beams of the Sun, which by a repercursion from the Earth, make y heat not to be endured, which would be hardly warmth otherwise. And there, where much cannot be done at once, Diligence effects it by degrees, producing by a frequent repetition as great an heat, as more vast abilities, but less active. And it hath been observed, that it is no less gainful to Navigate in a smal Vessel, which makes quick and frequent Returns, than in that which return but seldom, tho' deeply laden. Therefore the wise *Solomon* directs the Sluggard to go to the Bee and Ant; which infirm Creatures plainly shew how much the assiduity of an industrious Labor can effect. And verily 'tis an ill humor, when

when becauſe our means ſute not with our ends, we will not purſue thoſe ends which ſute with our means; and becauſe we cannot do what we will, we will not do what we can; depriving our ſelves of what is within our power, becauſe we cannot do the things that are above our power: When indeed that's the way to do much more than we can, by doing the many littles that we are able.

And this induſtry truly effects things beyond our own expectations, when we are not diſcouraged by difficulties, but incited; and throw not up the buſineſs as deſperate, becauſe not preſently pervious, and to be waded thorow. And let me tell you, of all Tempers there's none more to be avoided than theirs, the edg of whoſe activity is ſoon abated: for they vilely deſpond at thoſe things as impoſſible, which a more tough diligence doth eaſily ſeparate. For which cauſe, when the Hiſtorian had reckon'd up the many Difficulties and Dangers which *Coſmus* the firſt Duke of *Etruria* had to conflict with in his Infant Government; he concludes with this *Epiphonema*, *Hæc omnia alioqui inexpugnabilia Coſmus patientia & induſtria ſua facile vicet.* And verily 'tis no wiſe part of a man, *ſuccumbere difficultatibus*, and like *Iſſachar* lie down under his burder, and give up the Sett, becauſe the Cards prove croſs; but by a generous *Antiperiſtaſis*, be horteſt in our proſecutions, when the coldeſt Air blows on our Deſigns; and like true Spur-Nags, *amniti clive*, ſtrain hardeſt againſt the Hill; or like Thunder,

Thunder, tear it there moſt, where we meet with the ſturdieſt and moſt ruged Oak. You need never fear, but even the talleſt Cedar will fall at your Foot, to whoſe Root you applied inceſſant ſtroaks. On which conſideration I was much taken with his Device, who plac'd for his Impreſs a pair of Compaſſes, with this Motto, *Conſtantia & labore*; the one Foot being fix'd, the other in motion.

Beſides, let me tell you, that nothing ſhal conciliate to you more Friends, while you are a Servant, than an induſtrious officiouſneſs, whilſt you are ready to do what the Looks and Nods of others intimate that they have a mind to: For as we love Mettle in Brute Creatures, and take delight when Dogs or Horſes ſhew their ready motion at our Whiſtle or Chirrup; ſo there's nothing we take more pleaſure in, than a diligent and willing Servant: for he merits no thanks that doth what he is bidden, which otherwiſe would be exacted; but we ſet an eſtimate on him, as exceeding our expectation, who by his readineſs, as it were, anticipates our commands.

And therefore it doth ſo much more concern you to take commands with ſuch a pleaſant cheerfulneſs, as gives account that you'r delighted to obey, if not becauſe the thing you'r bid do pleaſe you, yet at the leaſt becauſe you are pleaſed to be bidden, and think it is a Credit to you that you are imployed: for ſome are of that temper, that it is a plague to be concern-

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ed with them, when with a ſullen murmur they receive all that's directed to be done, and with a ſlaviſh ſervileneſs do ſeem to act only becauſe they muſt, and move no further than they'r overlook'd: and in truth, 'tis near the trouble to force theſe to do, as 'tis ones ſelf to do the things they'r bidden. Conſider then what odds there is between that ſloathful Aſs that only moves as whip and cudgel forceth, and that right airy Mettal which ſtill craves upon the hand.

And be as ready too to pleaſe the Miſtreſs and the Children in ſuch things as you perchance may think are much beſides your buſineſs. For by how much you are leſs bound to do what they deſire, by ſo much more you may be ſure you will oblige, when they do readily comply with what they will.

And how much this muſt needs advantage your content and peace, you may perceive if you remember, but how much one word that's for you, or againſt you, may prevail with her that lies in the Boſom, and diſcerns ſo well the ſeaſons when to make Complaints againſt, or praiſe you. And ſo 'tis with the Children too, for he that wipes the Childs Noſe, kiſſeth the Mothers Cheek; and kindneſſes ſhew'd to them to whom ſo well you may, and that ſo opportunely, does mightily oblige the Parents; and then chiefly when they'r fond, and have themſelves a more particular affection.

And this will be moſt eaſily atchived, if you obſerve the humor of the Maſter and the reſt:

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for there are none that live almoſt, who are ſo able to command themſelves, but that they are overborn by their particular Conſtitutions, and therefore of this mind or of that, not as their Reaſon doth direct, but as their Temperature inclines. Beſides, there are but few whom Cuſtom doth not over-rule, and have contracted Habits which prevail exceedingly, ſo that it is impoſſible to give content, unleſs you do obſerve what alterations theſe things make in thoſe whom you are concerned to pleaſe, and do accordingly apply your ſelf in a proportion to that humor you obſerve; which if you do, you'l find your Service as acceptable as a ſpruce Servant to an antedated Maid, or a Citizen that will truſt to a needy Courtier.

Neither let it moleſt thee to do thoſe ſervices which are mean, if they be honeſt: for there is nothing vile, but what is wicked, nor cauſe to be aſhamed of that, which is not impious. In the ſenſe of which we find *Fabritius*, that illuſtrious *Roman*, then tending his own Gridiron, when the *Samnite* Embaſſadors came to petition him for Peace. And the truth is, 'tis the meer Effect of our Pride and Vanity, that we ſtamp thoſe Things as dedecorus, which are good: For *Bonum & Honeſtum* are terms convertible; and the Philoſopher defines that *honeſtum*, *quod honore dignum eſt*. Hence it is that very ſlight perſons among us ſcorn to put their hands to that which formerly Kings Daughters made not dainty of. And you may take notice that ſhe is ſet out to us

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s skill'd in Cookery, whose Brother was *Solomon* in all his glory: but this is the abjectness of the Age we live in, that Idleness is an Ornament, and the greatest Gentility is to do noting; whenas 'tis Action only that is Noble, and not only the Celestial Bodies are in continual motion, but He that is most High, is *Purissimus Actus*; and besides the contemplation of his own Goodness, is ever at work in Acts of Providence, and Government of his Creatures.

And there's another thing which will do much in gaining you content, if you take not your fullest diversions without asking leave first, and permission had: for *Leave is light*, the Proverb says. And Masters, what they do like well to give, yet do expect that you should ask; and are not pleased that you should carve your self, altho' they'd fill your Trencher with as good, and as much store: For all men that are wise assert their own Authority, and do expect submission from those over whom they rule, and therefore are more mov'd at such an act as shews a wilfull slighting of their just Command, tho' in a matter that's but trivial, than at an oversight or casual accident, which yet may prove an hundred times perchance more to their disadvantage.

And be as punctual to observe the limits that you are allow'd, and do not transgress the time that's set, for 'tis more easie to obtain another day, than 'tis dispensible to fail in half an hour. And 'tis no small discovery you make that you

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are thoughtful how to give content, when you are exact in this kind of obſervance. And ſure obedience is much more diſcerned in little matters than it is in great: for when there was a trial made how *Adam* would obey, the experiment was by a ſeeming ſlight Command, the eating of a fruit which did appear a thing to be deſir'd, and had no hurt in't, but becauſe it was forbidden, and there's much of this reaſon why that man's call'd perfect who doth rule his tongue, *Jam.* 3. 2. Becauſe that nimble inſtrument ſo eaſily is exorbitant, and the errors of it ſeem not to turn ſo much to hurt as pleaſantneſs and merriment; and therefore to keep this in order; which is ſo eaſily, and ſeems ſo harmleſly delinquent, is that which gives that man a character that he is eminently obedient.

And it is upon this ground I would adviſe you not to contract in whatſoever lawful things you are commanded, altho' it may be you perceive that what you'r bidden, may prove inconvenient. For,

Be it better, or be it worſe,
Be rul'd by him that bears the Purſe.

And verily it is but juſt, that they who bear the Adventure ſhould have this content, that their Affairs ſhould ſteer their courſe as they judge fitteſt for their own advantage, which if they prove not as they are deſign'd, thou wilt at leaſt reap thence this benefit, to make experi

periment, and be the wiſer for anothers harm. And therefore if at any time you think your duty doth oblige you to give your thoughts another way, eſpecially when you perceive that paſſion had too great a ſhare in the command, yet ſeem by no means obſtinate in your ſenſe, but find out ſome excuſe to gain the time, till Paſſion may wear off, and Judgement may recover its own ſtrength again, leſt if you raſtly do what you were inconſiderately bidden, there only does remain too late Repentance to you both.

There is another thing which greatly gives content to Maſters, when their Servants are exact in what they are bidden, not putting off their buſineſs longer than they are appointed, but (if it may be) be before hand with their expectations; and like an early Spring, bring them forth Cherries in the month of *April*, which uſually come not until *May*. For with delight we hear the news which tells us that's already done, for which we were ſolicitouſly thoughtful that it might be done. And then to chiefly when 'tis done to purpoſe, when all the circumſtances of a buſineſs are provided for, and we ſo far drive the Nail to th' Head, and clench it on the other ſide, as takes away all poſſibility it ſhould fly back, unleſs it tear up the foundation with it. Now ſome are of that vein, they can't endure to ſtay on buſineſs till it be finiſh'd, but like the *Perſians* give a Charge and then retire; as if content to leave the victory ſtill in diſpute, and not to make a total rout on't. But know aſſuredly

that such an humor is never like to gain the approbation of excellence; for we approve not of such works as do come rough unto us from the Forge, but those ỹ the last File hath polish'd and render'd curious to the Eye of him that most observes. Besides, this is the way to bear up with the most conspicuous, and have an estimate that we are notable, when we are not content to give out with the rest o'th' Cry when the pursuit is at a fault, but pick'd out when the scent is coldest, and give not up the Chase until the Game lie down before us.

There is yet one thing more which I must mind you of, if you would have the kindness of the Family where you are plac'd; and that is, that you always be contented with your Diet: For tho' I do not doubt it in the least that you will meet with scantiness there, in any thing that is fit should be desired, otherwise I very ill had then approv'd my self a careful Father for you, if I had plac'd you with such an avaritious person as should desire to make a gain out of your Belly, and by denying you what is enough of what is wholesome, should be an hindrance to your Growth or Health. Yet let me tell you, sometimes it so happens in House-keeping, that some one Meal may not be all so plentiful as others of the Week have been; when so it falleth out, by no means speak a murmuring word, nor show the least of discontent, for that will very much offend; and the more generous the Spirit is, by so much more the sense of that will penetrate

netrate, and take of that affection which it may be otherwise you might have had. And seriously the dainty Tooth is such a quality as renders none acceptable, nor doth at all conduce to Health. For 'tis not kick-shaws and fine Bits, nor such things as do taste delicious, that tend so much to nowrish and to strengthen us, but such plain and substantial Food as yield a lusty Juice and more accommodate unto Concoction. But to be liquorish I must needs say, is no smal plague to every side; while the one is not less discontent with what he hath, and thoughtfully sollicitous to get such sweet things he hath not; than the other is disturb'd with care to lock up and keep safe what they do judge not fit to be too commonly exposed. And in truth the thing it self is very base, and much below a Spirit that pretends to any thing that's generous, when like the abject Fly our Lips hang after sweets, and we prefer the pleasing of our Tastes before our Health or Peace. Besides, they are very few that thus consult to please their Appetite, but are thereby drawn into further inconvenience, and by repeated lies to shift off that same blame, which like a Bastard, tho' they've got, yet they are asham'd to own.

CHAP. XII.

Of the Choice of Company.

THE next principal Consideration where-

in your Care is requisite, is the choice of your Company, wherein every person receives as great an allay, both in his Reputation and Disposition, as Waters which pass through Minerals do, in their Tastes and Operations: For we see it common for the World to judge what men are, by their Familiarities. And that it should be so, depends upon the most natural Reason: for we see that all things avoid that which is heterogenious and of another nature; and not only Animals, but even conflated Metals eject out of their substances the less solid parts: and the liquid Bodies of Water and Oyl, are as precise in their separation: so that they are all concording in general Principles, so are they each as Schismatical in their private Natures; whereby they not only preserve their special differences, but prevent a confusion, and final reduction to their Original *Chaos*. Hence we see that promiscuous commixtures are Monsters in Nature; and as what God hath joined, he will have none to put a sunder: so what he hath thus put asunder, will he that none should join together. And for this cause we read those Analogical injunctions, not to plugh with an Ox and an Ass, nor wear Garments of linsey & woolsey mixt together. I have said all this only to let you see how impossible 'twill be for you to be thought a person of integrity, whilst you converse with those that are vitious: And this the rather, because we see that all persons affect such as are like themselves, or those that they may make such; and if you

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be neither, you neither condemn them as being different, or are condemned by them, because of your difference; and you will find the same censure past upon you, by all that make judgement of you.

CHAP. XIII.

Of the Danger of Company.

BUT you will also find that the Danger of evil Company is not less than the discredit. In matters Criminal it many times falls out, that our Laws involve a Guilt, not only upon the principal Actors, but also upon all the Company; as in matters of Riot and Murther. And in cases of Treason even silence is Capital; and in such Company you'l be ingaged either to betray your Friends Life, or expose your own. Thus *Jaureguius* who attempted the Murther of the Prince of *Orange*, did not only bring destruction upon himself, but on *Venerus* also, who tho' he dreaded to commit the fact, yet kept his Counsel that attempted it: and the discovery of the last was made meerly by observation, that he was seen keep Company with the former.

But this is not the greatest danger that evil Company brings with it; a deeper mischief is, that it depraves the mind, and leaves that tang and filth upon the Intellectuals and Affections, as is not to be washed off without much ado by better Counsels. And the fatality of this mischief

chief is seen by the contagion of it upon the purest minds: *Joseph* having learn'd in *Egypt* to Swear by the Life of *Pharaoh*. And the natural proneness that is in us to Evil, makes us Spongy to receive this unhappy Tincture, and spreads the Venom of it at such a rate, that there are few that find an Antidote strong enough to prevent it. And the dismal overthrows of many, coming out into the World well disposed, who have been profligate and undone hereby, ring so shril a Peal to all that are observing, as that we may well condemn him as brutish, who is not affected with it. For if you bespeak those whose Fortunes are deplored, and ask the reason why they are so, scarce one of them but shal tell you, that it was Evil Company that did it.

There being therefore an innate propensity in man to Association; Anachorism being an effect rather of Must & Melancholy, than of Choice and Election: It being also a part of our Belief, *The Communion of Saints*; which consisteth not only in that of the Spirit, but also in personal Converse. And Earl *Goodwin*'s Observation of the Confessors Cup-bearer, when he stumbled with the one foot, and recovered himself with the other, shewing that we have need of the assistances of one another: *For if one fall, the other shal help his fellow; but woe be to him that is alone.* 'Tis not therefore the least part of our Wisdom to make choice of such Company as may be of use to us, and not an hindrance in our concerns.

CHAP.

CHAP. XIV.

Directions for the Choice of Company.

IT is therefore good to chuſe ſuch for your Familiars, as (if otherwiſe well qualified) excel in their Way: for as it is a felicity by fate beſtowed on ſome to lead the Cry in every Art and Science, and ingenious Myſtery; ſo there is an innate Diſpoſition in ſuch, *ad captandam laudem*, for the gaining of praiſe, to skin off the Cream of their Abilities, and beſtow them as a largeſs upon the company they converſe with; by which means you may obtain thoſe Excellencies in Epitome, which they got together with much rubbiſh and cumber. We read therefore that upon this account the rarer Artiſts of Antient Time in Philoſophy, Zography, and Sculpture, thought it worth the while to undertake long and dangerous Peregrinations into Foreign Parts, only to converſe with thoſe whom Fame reported to excel. And without doubt theſe walking Libraries are of the greateſt uſe; and knowledge never comes in more richly fraighted, than when it ſets ſail from ſuch continents. 'Tis therefore obſerved, that *Francis* the firſt King of *France*, tho' to he came to the Crown young and unlearned; yet by his Delight in the Diſcourſes of Learned Men (whom he would always have about him) he attained ſo great ability as exceeded the proportion of the

moſt learned Princes of his time. And I my ſelf knew a Perſon taken raw from his Studies (being choſen into the Houſe of Commons before he was twenty one) and who from that time very much laid aſide reading; yet by aſſociating himſelf with the moſt knowing men, contradicted ſo great a ſufficiency, that I have heard him diſcourſe of Philoſophical and Theological Controverſies, as much to my admiration, as it was beyond what I did expect. And I alſo obſerved, that he did greatly vindicate himſelf from that contempt which his Youth might ſubject him to, by his accompanying with ſuch Perſons as were eſteemed Wiſe: for the World could not but conclude, That he either was Wiſe, or would ſoon be ſo, whoſe Company was ſuch. And you will find this a rare advantage in converſing with knowing men, that you will have at hand thoſe who are able to adviſe you, and willing too, if you be but ſo to take it. For there is a natural indulgence that every knowing Perſon hath over thoſe that are ignorant, which makes them willing and ready to enlarge to them the relief of good counſel, when they need it. And if Counſel be the ſtrength of Kingdoms, it can be of no leſs uſe in our private Concerns, if God give us an heart to ask and take it: For when young Men are adviſed by thoſe like themſelves, giddy headed, precipitate (which commonly they like beſt, becauſe it ſutes their Humours) they are intangled like young *Rehoboam*, in thoſe Incumberances whence they cannot explicate them-

themſelves by a too late Repentance. Therefore take ſuch for your Companions who have already ſow'd their wild Oats, and are by long hunting grown too ſtanch to ſet an haunt; by which means you'l reap the benefit of their dear bought experience, and prevent your own.

But chiefly take care to fix upon ſuch Company, who are perſons ſtudious of their reputations, Men not of a dirty and degenerous temper: For, *He that lies with Dogs, riſeth with Fleas*; & ſome there are whom Nature hath moulded up of the courſeſt Clay, whoſe not only brains repreſent meer rubbiſh, but their very diſpoſitions are of thoſe ſordid *dregs*, which give a tendency to condeſcend to the moſt ignoble and abject things, whence they'l never think much (howſoever vilely) to abuſe or betray you; when as thoſe who are of an elate and generous Spirit, have a natural Reluctancy to thoſe Things which they judge unworthy; and are hardly induc'd by the extreameſt neceſſity, to comply with that which degenerate tempers never make dainty of.

And upon this account alſo, never ſort your ſelf with ſuch Perſons as are below you, for as their Reputations will not bear an equal ballance with yours, ſo muſt yours be as much depreſt as may make it even with theirs; and ſo muſt your expences be as much beyond your own proportion, as their quality is below that which you pretend to: and they will have a confidence to ſlip their Heads out of the Collar, and leave you

to pay all, as if they had done you a kind courtesie, in acknowledging your superiority. And 'tis pretty to observe how such will claw the itch of your pretty ambition which such Titles of Dignity as they think will please you, till they have laid you in a sweat, and made your pores open, and you become melted to effund according to their humour.

But above all, avoid such company as are given to Drink; for *with whom are wounds without cause, but with them that are mighty to drink strong Drink?* The drunken man being, *fera humana specie*, and therefore such as are unfit for converse, as the Bears and Lyons, who conscious of their own ferity, walk alone: while more mansuete Creatures associate themselves in Flocks and Herds. *Clitus* slain by *Alexander*, and an Hundred more Examples, tell what a Devil is Drink; which if it reign any where in the possessed most, it is in our own Country; where they ply their business beyond compare, and are computed to drink more Sack in a year, than any other Nation doth in three. And tho' the *German* did bear away the Bell for Drinking: yet it was rather long than much, being content to pelt his Enemy at a distance: Whereas we are after the modern way of fight, altogether for down blows, being impatient till the opposite have a total rout. The drinking of Healths too, being a design like that of the Servants of *David* and *Saul* at the Pool of *Gibeon*, where they took each other by the Beard, and every one

one smote his fellow under the fifth Rib, that they fell down together. If therefore you love your Body, your Soul, your Credit, or your Purse, let such Persons be imprison'd (for the most part they are) in the Tavern or Ale-house, and do not you come near them.

Neither let such be your Associates as have been nefarious, or have a brand of guilt upon them; for judgement, tho' it be slow, yet 'tis sure. And tho' God have long patience, yet he hath long hands too, and reacheth the guilty at a great distance, between the sin and the punishment, which doth not seldom involve with it, after the *Persian* Mode, their Familiars too. Neither do we read any other immediate cause of the death of *Ahaziah*, than that he was in the company of King *Joram*; then, when GOD was executing Judgement upon the House of *Ahab*. In the sense of which Story tells of S. *John* the Apostle, that he run out of the Bath into which the Heretick *Corinthus* came, lest, as *Corah* and his Company, he should be involv'd with them in the same judgement. For which cause we read of that advice, *Come out of her my people, and be ye not partakers of her sins, lest ye be partakers also of her plagues.*

But let such be your Company, as for whose sakes God may bless you also; such as *Joseph*, of whom 'tis said, *Gen* 39. 5. *That after the time that* Joseph *was made Overseer of* Potiphars *House, that God blessed the* Ægyptian *for* Joseph's *sake: And the blessing of the Lord was upon all that he had*

had in the Houſe, and in the Field. And verily, when we read that GOD would have ſpared five Cities, for the ſake but of ten Perſons, *Gen.* 18. And that God did ſpare one of them for the conveniency of *Lot*, *Gen.* 1. 21. We cannot ſufficiently take a ſcantling how far the intereſt of a good man doth impoſe upon the Almighty; and what an advantage it is to have a ſhare in their Prayers, who have ſo much of favor in the Court of Heaven. But beſides, conſider what a benefit it is to be conducted in the ways that are good by the ſplendor of the Virtue of thoſe that are our Familiars; to have ſuch about us as ſhal be ready to ſay, *Come let us go up to the Houſe of the Lord*; and preſent thee with motions of well-doing, inſtead of thoſe who ſhal play the Devils part, and tempt thee to evil.

Be therefore adviſed to ſet no ſmal price upon that man that fairly doth reprove thee for thoſe things which are amiſs. For 'tis the greateſt evidence of Friendſhip, it being certain that no man doth with a willingneſs give ear to that for which he's juſtly blam'd; ſo that there' none that comes upon that Meſſage, but's aſſured to come unwelcome. And therefore none tells of that, but through much hate to ſhame us before others, or much love to labor our amendment in private rebuke.

Hence it is, that among the many acquaintances a man ſhal have, 'tis rare to find one that ſhal faithfully diſcharge this pious Office. And even of thoſe ſet over us to give us warning,

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there are but few that deal impartially with us, and chuſe not rather to ſew Pillows under our Elbows, as conſcious of that ſelf-love that would either have no wrinkles, or hide them. 'Tis therefore without doubt that he deſerves the place that's neareſt to our hearts, that with a true affection to our good, deals plainly with us, and gives us bitter Pills to purge our peccant Humors, while others cocker us with the Sugar-plumbs and Sweet-meats of Flattery and fair Words, which only ſerve to breed more Flegm and choak us: And ſure were I to try a Friend, this ſhould be the experiment.

CHAP. XV.

Of Converſation with Familiars.

NOW in thy Converſation with thy Familiars, be adviſed in a few things.

1. Let not thy Friendſhip to them induce thee at any time to do that which is evil. The ſaying of St. *Auguſtine* may well be applied, *Amicus* Plato, *amicus* Cicero, *ſed magis amicus* CHRISTUS. The greateſt Friendſhip is to be uſeful for Heaven. And where the higheſt relations wherein Nature hath obliged us intrench upon that Intereſt, we have a warrant to ſuperceed our compliance: *For he that loveth Father or Mother more than Me, is not worthy of me.*

2. Let not thy affection over balance thy prudence, and draw thee to things prejudicial to thy

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Credit, or dangerous to thy Estate: For he is none of thy Friend that would injure thy Reputation; nor art thou thine own, if thou wouldst damage thine own concerns for another. Friendship indeed is a Sacred thing, and deserves our dearest acknowledgements; nor any one thing is there wherein a man shews himself more a man: But alas (that I may speak like a Schoolmaster) *Ubi gentium, quo terrarum abiit?* If thy Spirit should be generous, as to engage thee beyond thine own Interest, in the relation of a Friend; where wilt thou find a Correlative? Ancient Story tells indeed of a *Damon* and *Pythias*, *Pylades* and *Orestes*, which mutually contended which should die for other; and Talkative *Greece* hath not been sparing to tell their praises: But now *terras Astrea reliquit*. And the present Age is so far from this kind of Friendship, that it is hardly found responsible in common gratitude: But most men shake off their Friends when they have no need of their Friends, or their Friends have need of them. Besides, if you go to *Ludgate* or the *Counter*, you shal not find so many persons blaming the Prodigalities of themselves, as cursing the Ingratitude of their Friends who left them in the lurch, when they had drawn them in to be obliged. And verily 'tis a pitiful solace for a man whom suretiship hath made sure and intricated in the confinements of a loathsome prison to consider that he is become so, for those who frolick it in that liberty, which they obtain'd by bringing him into the net; or that

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the World should say of him, He was a man of a good nature, and no bodies foe but his own.

3. Discover not those Concerns to any of thy familiars which may revert either to thy damage or discredit, if present friendship shal be changed into unexpected enmity: for 'tis a pitiful and precarious life, which depends upon the taciturnity of another; and that is a slender credit which holds by the weak thread of anothers silence; who may disclose thy Counsel, either by a natural talkative humour, or by the Power of Wine, or a design to oblige another by thy betraying: For besides that, there is an impossibility in some tempers to stand out a siege and not be expung'd and totally given up when close ply'd, as we see *Sampson* himself twice in this kind routed; so is it a miserable captivity to lie at the mercy of another, and at his discretion to be hang'd drawn & quartered, wth those very instruments which were of thy own suplying. And men generally upon such advantages are as imperious as a Maid that is Heir to her Mistriss; and take pleasure to make that yoak pinch and wring, into which thine own folly thrust thy Head, and from whence thou hast not confidence enough to pull out.

4. Reserve to thy self always a liberty of breaking Company, and give up the pursuit when the Cry hunts not according to thy Judgement, or thy private concerns sound a Retreat: For as it is little prudence to buy by what another bids;

bids; so is he as little wise, that to keep pace with anothers Expences, will put his own purse out of breath. And verily, as I have thought it unjust that an other should force me to pledge an whole one because he began it, without respect had whether my Body or Head will bear it; so I think 'tis then Wisdom to leave thy friend, when he proves an *Ignis fatuus*, and would lead thee into a quagmire, in angle thee in contests and animosities not easily explicated; or expect that thou for company should bleed as many ounces as he; the repleated veins of whose Estate may need Blood letting, when thine wants Juice of Raisins. Therefore ballance thou thine Expences, not by the poise of anothers spending, but by the juster weight of thine own Abilities; and think it good manners then to break Company, when to put on were like the accompanying with a foul Woman, for which thou must dearly smart afterwards.

But be especially advised, not to have any familiarity with the Maid servants of the Family where you are, more than what conduceth to the dispatching of general Affairs, and such an Affability as is Common and Due to All: For those kind of Cattle have commonly the Suttle bee, and are as weary of a single life as Nuns of their Cloisters, and therefore catch at the very appearance of Match; and if you shew them any kindness more than ordinary, they interpret it affection, and make no dainty to challenge you upon that account: wherein if you cor-

correſpond not, they hate you worſe than an old decayed Woman doth a young flouriſhing Beauty. And therefore they take Hell to find out Inventions to wreck their ſpite on you, and value not how they wound their own Reputation, ſo that they might ſtick yours through it: like *Richard* the Third, who ſcrouple not to make his Mother a Whore, that he might prove his Brother Illegitimate. Neither will their malice thus have its belly full, but refuſeth ſatiety till you be ruined. Of which the City of *London* hath given too many and too pertinent Examples, where have been thoſe who by falſe Accuſations have brought thoſe young men to ſhameful *Exits*, whom they could not bring down to their unworthy deſigns.

There is therefore ſcarce any ſubject deſerves your more aboundant caution, unleſs it be the treachery of a fellow Prentice; who if he be wickedly diſpoſed, you may well hang up *votiras tabulas*, if you do eſcape him: For the Devil is not as much more cunning Temper than ſuch an one proves, whoſe deſign is to leſſen his own Crime by your Co-partnerſhip, or to facilitate the executions of his wickedneſs by thy conſociation; wherein he congratulates himſelf in this at leaſt, that he ſhal have company in his puniſhment, and that thou art involv'd in the ſame Condemnation: Tho' his deſign be by thy betraying to excuſe himſelf, and expoſe thee, like the Turkiſh *Aſapi*, to blunt the edge of the rage of the offended. Therefore

fore incredible are the Artifices that those blooded Miscreants have to betray innocent Lads, and decoy them into destruction. And happy is he whom GOD keeps and induces with so much prudence as to avoid the danger: But if such occurrent should befal you, be settled upon the Basis of Faithfulness and Honesty; and like the *German*, when he hath to deal with the nimble *Italian*, be resolv'd that nothing shal ravish thee from those Principles of Truth and Justice which thy Judgement is convinc'd of.

CHAP. XVI.

Of Discourse, with fourteen Directions, for it.

TO this Advice concerning your Company, I may subjoyn that which relateth to your Discourse; wherein I would advise,

1. That you be especially careful of your Discourse; *For Life and Death are in the Power of the Tongue*, and most fatal consequences have followed a few unadvised words. And among the many Examples which all Histories afford in this respect, our own presents us with one which I could not pass by without mentioning, of that man who lost his life in the time of King *Edward* the IV. for saying, *He would make his Son Heir of the Crown*, meaning his House, that had the Crown for its Sign: And don't you think 'twas well worth the while for a man thus to quibble himself into destruction? Take notice

tice here too that there is not another thing by which men judge so much of each mans prudence as by his Discourse, and 'tis hard to perswade that that man will do wisely that talks like a fool. And tho' the greatest Clerks are not always the wisest men, yet a well shap'd Discourse is a great Character of a well polish'd Mind. Besides, by what means more than by their Discourse do we discover what is in mens hearts? For altho' mans hypocrisie be great, and wicked thoughts are often vailed over with fair words, which run as smooth as Oil, when War is in the heart: Yet such a correspondence is there betwixt the Heart and Tongue, which GOD design'd at first should be the Key that should unlock that place of Secresie, that it is hard not to betray our Sentiments to him, that with a curious ear observes each word that slips; and hence it is that we shal rarely read of any enterprize so closely laid, which hath not hence given such marks as would discover it, *si mens non læva fuisset.*

2. That your Discourse be rather little than much; for *a fool is known by his much speaking*: and it is much better to be esteemed too morose and reserv'd, than by an impertinent babling to be the subject of others derision; besides the danger of speaking that which may be question'd, cannot be recall'd; whereas, *Little said may be soon amended.*

3. Let it be rather free than affected; for there is nothing acceptable of this sort that is

not

not natural; for a very Clown in his own language comes off better, than he that by a romantick Bumbaſt doth thunder-thump his Hearer into an *æquilibrium*, between ſcorn and wonder.

4. Let it be rather Wiſe than Witty, for much Wit hath commonly much froth; and 'tis hard to jeſt, and not to ſometimes jeer too; which many times ſinks deeper than was intended or expected; and what was deſign'd for mirth, ends in ſadneſs.

5. Let it be of that Virgin Purity, which knows no ſtain of that which is obſcence: for if *evil communication corrupt good manners*, 'tis in nothing more than if they be filthy. And as it is a double iniquity to talk filthily of what was done wickedly? ſo is he juſtly condemned as vile, whoſe Diſcourſe is obſcene; becauſe out of the abundance of the Heart the Mouth ſpeaketh.

6. Let not thy Diſcourſe be to deride the Infirmities or Natural Imperfections of another: For in this caſe, what our Lord ſaid to the Accuſers of the Woman may be ſaid to all, *He that is without ſin, let him throw the firſt ſtone.* There being no man that blames another, but himſelf comes under the laſh in ſome other kind. It being as natural for men to err as to be; and the pureſt Gold of upright men, that ever we read extant, had yet ſomething of an aſſay. And no doubt but thine own Conſcience will condemn thy ſelf, while thou art the ſharp reprehender of anothers Folly. Beſides, it argues a dirty temper to be ſo Sieve-like, as to let paſs the finer

Flower,

Flower, and take pleaſure only to toſs about the Bran and Refuſe, which even the beſt Wheat is not without.

But to make a Scoff of Natural Defects, is to make a mock of the GOD of Nature, who acts nothing in vain, or without its reaſon. It might (it may be) be ſomewhat excuſable for thee to deride the wants of another, if thou hadſt been the workman in thine own compoſure; but while that thou wer't *fearfully and wonderfully made*, and now *canſt not add one cubit to thy ſtature*: So ſhould anothers defects be the motive of thy thankfulneſs, & not the object of thy laughter; conſidering that thy perfection is the effect not of thine own Care, but the Divine Goodneſs.

7. Make no ſport in thy Diſcourſe of the Calamities of other men, for all thoſe things are the Judgements of God, which deſerve our Veneration for their Juſtice, and our fear leſt we alſo come into that place of torment; and are therefore ſet up like the Ribs of Ship-wrack'd Veſſels, to beſpeak our caution, as the puniſhments of *Iſrael* were written for our inſtruction, leſt we ſhould luſt as they luſted, and were deſtroyed of the Deſtroyers. Beſides, without doubt 'tis much more humane to ſhed our tears upon the diſaſters of other men, even in pity to our common Natures, than to pleaſe our ſelves in diſcourſing the Miſeries even of our Enemies, from whence 'tis Gods long-ſuffering, not our innocence that hath exempted us. And therefore 'tis reported with deteſtation by the

the Historian, with what a pleasure the vile *Vitellius* did feed his Eyes on the bemangled Bodies of *Otho*'s Souldiers, slain at the Battel near *Bredriacum*, when they had been fourty dayes putrifying in their gore. And sure we may conclude this is an evidence of a dangerous and abject mind, when the very Crocodile that eats a man, weeps over the Head, as he moaning the mishap of such a Creature. And valiant *David* is so far from triumphing at the News of the Death of *Saul*, tho' his most cruel and implacable Enemy, that he laments his fall with the same sad Elegy as he doth his most beloved *Jonathan*, and publickly congratulates the men of *Jabesh Gilead*, that they had remembred the old kindness of *Saul*'s delivering them from the cruelty of *Nahash*, and therefore valiantly rescued his Corps from the Walls of *Bethshan*, and buried him.

8. Make no relations in thy Discourse of things improbable and hard to be believ'd, for howsoever true it may be that you say, yet you stand at the courtesie of him that hears, whether or no you shal be judged as a Forger. And truly 'tis a very silly business to set ones Credit on the Tenterhooks, to give another the pleasure of a strange Relation, and run the hazard of being thought a Liar, a matter of so great concern, on such an account as is not worth a Button.

9. Nor talk of things you have in difference with others, nor of Sutes, wherein 'tis hard to be

be so well advised, as not to give occasion justly to be censur'd. For I've know some that would have tir'd the patience of a Horse, while they have related a long story, of some Controversie they have had, which seemed well enough to them whose Hearts were full on't, but to me who was there altogether unconcern'd, it was as welcome as the Verses of a Bell-man, that with a harsh Rhime and a braying Tone, put a man upon one of the three Vexations, to wit, lying in Bed and not sleeping.

10. For the like cause your troubles and your sicknesses will be as unacceptable when you report them, and that you may know if you do reflect upon your sense, when you have heard some groaning Wife tell you a story of her pains, and whine it out with many an Oh, at what a rate her little finger ak'd, when in the mean time you've had much ado for sport to keep your Countenance. And I remember some years since, after a tedious sickness which I had, when yet I kept my Chamber, a loving Friend came to visit me, to whom I very formally began to tell how sore a business of it I had had, supposing he'd have heard my suffering was much affection as I spake, but ere I half had told my Story out, I spy'd my Friend was fallen fast asleep, nay, then thought I, I'll tell no more such tales as cannot keep so kind an Auditor awake.

11. Be very cautious also how you speak in your own praise, for their's not any thing grates more upon the Ear of him that hears, tho' with the

the greatest kindness, nor any thing that more abates of that repute we have of men, for by this means I have known some mount like the Lark, till they had lessened themselves at a strange rate, in the opinion of those that heard, and sent them away with their Finger on their Noses, which came in with admiration in their Eyes.

12. Do not concern thy Self in thy Discourse, with the publick Management of Affairs of State: For 'tis a kind of serious Madness to interest our selves in the disposure of those things which are so much above us, in the judgement whereof we are generally deceiv'd: It being the intent of Statesmen, to reserve their Designs concealed, and study to appear what they least intend. But should'st thou be in the right, thou art never like to be ask'd thy Counsel: and so all thy Contrivance is but to make a man of Clouts for thy self to play with. But the humour of some is abominable, to murmur at Authorities, and please themselves in complaining of their Superiors: Whereas 'tis the principal part of Subjection, to submit our selves to the Discretion of those that Rule us; and the first step to Rebellion, is, when instead of doing Commands, we dispute them. The best way to prevent the Evil Effects of Government, is not to quarrel with their Actions, but amend our own. For as that Englishman answered seriously, who (when the English were driven out of *France*, in the time of *Henry* the Sixth, being upbraid-

upbraidly askt by a *French* man, when they intended to return into *France* again) said, *When your sins are greater than ours*: So will the Removing of Evil Government (when at any time GOD shal bring it) be, not the Effect of thy Murmur, but Repentance; for which cause the Historian doth well reckon up Evil Magistrates among the Effects *Divinæ Actionis*, as Famines and Pestilences, which we cannot otherwise prevent but by Repenting.

13. But especially let not thy Discourse intrench upon that Veneration, which is alwaies due to the Divine Beeing, his Attributes, Ordinances, and Words: for as it argues a great Profaneness not to dread *Him that ought to be feared*, Who shakes not the Earth only, but also Heaven: so can it be never safe to play with such Edge-tools as cannot be unwisely used without danger: or make a jesting business of that, for which GOD hath said He will in no wise hold a man guiltless. And verly, it is a strange Impiety our Dais are grown to, whereby not only as formerly, men make a sport of jeering Godliness, but they make no spare of jeering GOD Himself; and seem to know the Scriptures for no other end, but to use them as Tennis-Balls for Recreation. But if *God be in Heaven, and thou upon the Earth*, and therefore should *thy Words be few*; there's a greater Reason that they should be reverend.

14. And therefore here let me most earnestly dissuade you against that cursed Sin of Swear-

ing, which now is grown so common with all sorts of Men, that it is thought an Ornament of Speech, and Oaths are pack'd and spoke with such a grace as best may make the Sentences come fairly off, and with no further thought nor end. But do not thou believe the Holy GOD, that with such fearful Judgements hath declar'd, how much he doth remark such things as these; And also by that dreadful Slaughter of the Fifty Thousand and Threescore and Ten *Bethshemites*, but only for their looking in the Ark, hath let the World to know that He's not unconcern'd in these affairs, will let this Sin pass without just Revenges, when He Himself hath made the solemnest Professions that he will not. And verily there's little Reason that He should, if we consider that here's no Temptation to excuse us. In other Sins we gratifie our Appetite that's Concupiscible, or that's Irascible, we please our Love, or serve our Hate, but it would pose Philosophy to tell what thing it is to which the Swearer seeks to give content, unless it be unto that cursed and rebellious Spirit that sets its self in Opposition against GOD, and shal in due time find is a fearful thing to fall into His Hands. And verily this wicked practice doth at a strange rate so quench God's Spirit, and with repeated Acts so sear the Conscience, that 'tis almost impossible that Grace should abide where this Abomination is set up, and doubtless is too sure a Character of a Profane & Ungodly Spirit.

CHAP.

CHAP. XVII.

Of the Choice of Recreations.

MY next Advice ſhould be for the choice of our Recreations, wherein perhaps you may think Advice is not ſo pertinent, becauſe *trahit ſua quemq; voluptas*, and every man chuſes recreation as he is inclin'd: yet I ſuppoſe, 'tis not amiſs to deſire, that here, you ſhould love with diſcretion, and direct your thoughts that way, from whence may (if not the moſt of emolument) yet certainly the leaſt of damage enſue. That you ſhould not make your Recreation your Buſineſs, nor (as one quibled not unwittily) your Vacation, your Vocation, I need not admoniſh. Neceſſity hath impoſed that Law upon you, *To work or not eat.* You being, I hope of too much ſpirit to play the paraſite, and pitch up Toyls to catch Deer in a Platter: But, were it not ſo, I ſhould abhor the thought of your living uſeleſly; and be like a Spunge, which breeds no moiſture, but only is ſqueez'd out of that which is outwardly contracteth. And ſurely more deſpicable Creatures the World bears not, than thoſe Graſhoppers and Butterflies, which are only employ'd to ſing away their time, and buz about in the warm Sun-ſhine.

Therefore in general, ſuch Recreation is to be choſen, as may relax, or unbend the mind or

body from their intent laboriousneſs, nor ſuch as may beat back their edge and weary them. For which cauſe, as I always thought, that they would give a pitiful account of their time ſpent, who ſit up till midnight at Cards and Dice: So had I never any fancy to thoſe Recreations, which as they exerciſe not the Body, ſo they rather diſturb, than relax the Mind. Beſides the provocation to paſſion and vain ſpeaking, whereby we highly diſpleaſe GOD, while we deſign to pleaſe our ſelves. Without doubt thoſe Recreations are beſt, which mix pleaſure and profit together. Not like the Cobler that went to *High-gate* to get him a Stomach, and when he came home had nothing to eat.

For which cauſe the reading of Hiſtory or Geography, are not of the leaſt note, and proper for theſe whoſe Trade (as yours) being for ſtanding and motion of the Body, have a meet relaxation in the ſedentary poſture of reading. Beſides the delight which the mind may take in the account of paſſed times, or the diſcovery of remote Lands, and enjoy with eaſe and quiet the diſcoveries which others have made with care and travel, and manifold hazards: Whereby you will not only reap a greater delight, than thoſe that go to viſit curious Structures, or beautified Gardens; but alſo attain ſo great accompliſhment, as may render you acceptable to all ingenious perſons; compleating not only your own Knowledge in the Affairs of the World and Foreign Parts, but alſo enabling you to diſcourſe

with

with those, who at their great costs, have been ocular Spectator of remote Regions. And moreover (which is not a small Advantage) you will be furnish'd with such a stock of Examples of the successes which good and bad have had before you, as may be not of a little conduct to you in your own Affairs, and, as Lights on a rocky shore, be used to prevent your Shipwrack.

And further too, you will not be interupted by this kind of divertisement from being at hand, to attend upon such occurrents as may accidentally present themselves: for he verily was not out, whose Proverb was, *Keep thy Shop, and thy Shop will keep thee.* Attendance to him that drives a Trade, being as necessary to thriving, as the Eye of a Master to make an Horse fat; not only preventing thereby the mishaps, which many times befal through absence; but also being ready to take occasion by the forelock, and make use of any thing which comes to your advantage: which if your out of the way, goes to another place and never inquires after you any further; meeting with such things as quite justle out all those thoughts which they had of you. It is therefore very expedient, (like a short Bowl) to lie in the way, and in likelihood to be knock up nearer the Mistress.

But if this be lookt upon as too melancholy and restrain'd, and you seem to need more of motion, and a free Air; to walk with some Friend in the open Air, is a pleasurable and

healthful Recreation; when you have not only the pleasure of Discourse to delight the mind, but also the agitation of the walk, to exercise the Body: For the way which some delight in, when business is over, to sit and tope at a Club, is like the hanging of a Blote Herring in the Smoke, when a close Room, and the Steam of Tobacco, must needs be as conducing to Health, as *Lincoln shire*-Fens are expedient to prevent an Ague.

The Dancing and Fencing School (the Recreations of some) are both subject to a like inconvenience in this, that they draw to company (for the most part) not commendable: and the refunding of such conventions, is (for the most part) into a Tavern; Such Company seldom breaking up, without a parting Cup. But they have besides too, their particular evils. The first inducing thee to shew thine Abilities among the Ladies; where if not advis'd, thou art drawn in, beyond a Retreat; or at least to frisk away much of thy time and estate. The other exposing thee to such contests, wherein, while it pretends to enable thee, thou art often left in the lurch; thy Skill being beaten out of the Field by a resolute Fool hardiness, and thine art (used to conflict with Art) finds it self opposed with that Courage and Passion, which with unlearned blows designs not so much its own defence, as thy ruine. So that not a few more, caught in the Art of Fencing, have miscaried, ingaging upon the confidence of their

Skill,

Skill, than ever were by that their Skill defended.

But the great Divertiſement of the preſent Age, is the frequenting of Plays, which in the practiſe of it among us, doubtleſs is very vitious, where the deſign is laid, rather to corrup Youth, than to inform it; and matter is ſo apparelled, as ſeems rather to irritate Luſt, than to abate it: Perſons generally coming from thence, not often much the wiſer, very often much the viler.

The courting of Ladies is a pleaſant (indeed) and gentile Divertiſement; ſo I call it for he is mad that makes it his buſineſs, or thinks it worth his while, to ſet a ſeal upon a bubble: yet I muſt tell you, it is accompanied with not a few nor ſmall inconveniences: for you can hardlybe fantaſtick enough in your attire, to ſute their Fancie; nor your Diſcourſe vain enough to fit their Humour: For tho' ſome few of them will Philoſophize, the generality of them are ſo ſutile, that you have little cauſe to wonder the Poets imagin'd *Venus concreta ſpuma.* Beſides, for the expence, a Coach and ſix Horſes is not more coſtly, for he that courts a Lady without Gifts, calls an Hawk without a Lure; which they are free to receive, not to requite; looking upon what you give not as the effect of your Bounty, but their Merit; and that you are richly rewarded with ſome kinder Sneer, or more affable compliance.

But alſo, a Treat is as neceſſary an Appendix

of this Practice as a good Log for *Christmas*, which they value meerly by its cost; wherein to be provident, is esteemed base; and you are dirty, if you examine how you are particularly cheated.

Moreover, this practise is not without its danger: for if it be a Beauty under covert, 'tis impossible to act your love so Platonically, as not to give offence to the Yellow Stockings, and then remember *Jealousie is the rage of a man*; and if it be possible to know when it began, you shal never know when 'twill end.

If it be an associated Beauty which you wait upon, you are sure to find that stock dear to buy, because 'its vy'd for. And they have the Art to raise the Commodity, by the contention of the Bidders: So that there's nothing to be had there, but what's inhanc'd. Besides, in this you're certain either to quarrel with your Rivals for the Feather of her Fancy in dangerous contests, or be reflected upon (if you are wise) as cowardly and degenerous.

If it be a solitary Beauty you Court, which as yet is *intemerata Virgo*; so that none beside take to the scent; she will not long be so: for your attendance will be but like a Fowlers Stale, the appearance of which brings but others to the Net. And therefore they delight to have such an one shew'd, and how related; which tho' it may be you are shy of, and would enjoy yours by your self, yet they hate this kind of privacy, thinking that Ware judg'd marketable that hath

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Customers. But besides, tho' your intentions perhaps are general, yet the facile Woman thinks you have a particular Affection, and judges that while you but court her as a Mistress, you woe her as a Wife; and so is apt either to engage her own Affection beyond the reach of an honorable retreat, or hath thence confidence enough to challenge you with those Promises and Obligations, which your frolick Tongue might be free to utter, but you not free to make good. And which is worse, the World is apt to impose upon you too, and either judge you vain, to level at that mark which you intended not to hit; or perfidious, to desert those Colours for want of Pay, under which you listed your self as a Volunteer. But this is not all, for fair Faces, and taking behaviors, are apt to enkindle irregular Desires, and engage the Fancy in those amorous Flames which not seldom consume to Ashes, the reputations and happiness even of the wise Persons, unless the most setled habit of Honor and Chastity do prevent it. And from such beginnings have many contracted so great an heat, that they could never quench it, till they came into *Cornelius*'s Tub, and when there to, scarcely make good the Proverb, *Illus Piscatur sapit*, the burn'd Child dreads the Fire.

But of all Recreations, there's none more Healthful or more Delightful, than to ride abroad on a good Horse; whereby you have not only the fresh Air, and the delightful prospect of pleasant Fields, variated as you make your

Journey; but your Body is exercised without its own labor, and the Spirits actuated without wearineſs. An Horſe being a Creature deſtinated by the Divine appointment for the eaſe and delight of man: of that Air and generous Spirit, that while his loftineſs ſcorns ſervitude, he yet ſeems to take pleaſure to do ſervice to you; and acts not out of a foreign compulſion, but an innate metal, being for eaſe and ornament; and therein going beyond that of gay apparel.

But this Diſcourſe may be more ſeaſonable many years hence, if it ſhal pleaſe God ſo to bleſs your Subſtance, as that you may bear the charge of ſuch a convenience: For an Horſe is a great Eater, and will not be maintained without a very conſiderable Coſt; which no wiſe agrees with him, that hath not a Purſe proportionable to bear it. Indeed, when *out of the Eater comes forth Meat*, and an Horſe is for profit, as well as convenience, the caſe is altered: but this ſeldom happens to thoſe in the City. And as ſeldom is it, if ever, that thoſe who are not very flush men, and keep Houſe in Town, do not therewith ride their Eſtates off their Legs, and bring themſelves to a ſpeedy ruine.

But by all means avoid Gaming, as the moſt certain Canker of Eſtates. Gameſters and Racers quickly come to their Journies end; and not one in an hundred but find that courſe like Gun-powder, which blows them up unexpectedly

redly to others, and irrecoverably to themselves: And one would think the Devil went away with the Money, for you can scarcely name one of them that doth not lose: And in truth, they that get, we may say they get the Devil and all; such kind of gain being *Aurum Tholosanum*, which if we may not call Sacriledge, yet like the Goods of them that die of the Plague, they commonly bring a Pest with them, and like rusty Iron, either eat out their own Substances, or like Pyramids of Snows melt away, and are dissolved with the same ill Husbandry that did beget them. All *England*, I believe not affording one Heir of the third Generation, who inherits those Lands which were got by Gaming, but all such Wealth swallow'd up like the Earl of *Goodwins* Lands in the Sea of Prodigality, and only serve for the Shipwrack and Ruine of themselves and others.

But certainly when all is done, there is no Recreation like to Business, especially where there is such variety as yours affords: For Recreation is in truth but changing the Scene, and there is none of it that is without its labour, and therefore doth relax the mind only by putting it upon some other action, and there's no sport however pleasant but tires us with continuance, and that alone doth please, as long as it is diversify'd and made acceptable by its variety. And therefore Nature hath provided us perpetual change, Summer and Winter, Night and Day, Sleep and Waking, Hunger and

and Satiety: For this Cauſe *Lucian* doth bring *Chiron* in as weary of immortal Life, becauſe it repreſented ſtill the ſame, and therefore makes profeſſion ἐν τῷ μετχεῖν λως τεχω νέναι that pleaſure only doth conſiſt in much variety and change; That very alteration therefore from one ſort of buſineſs to another, cannot but much refreſh the mind, and howſoever troubleſome may well be ſtil'd as true a pleaſure, as that Hunting is, for which men that riſe at break of day, and ride o're Hedge and Ditch, with hazard of their Neck and Limbs, without Meat or Drink, and all to catch an Hare, which when 'tis got, is hardly with the carrying home. But 'tis a pleaſure without doubt to be well skilled in a Trade, which as 'tis call'd a Miſtery; ſo is it he that ſearcheth it unto the bottom, that is like both to take pleaſure in't, and thrive on all hands; therefore it is your concern to be induſtrious in that reſpect, and to remember 'twill not be your loſs alone, but greater ſhame to be found ignorant, in that for which ſo great a ſum hath been laid down, and one of your Life at leaſt muſt be expended.

CHAP. XVIII.

Of Converſe with Men.

AS to what concerns your Converſe with men, let it be your choice to deal with

with those which are honest; which yet so deal with, as to prevent the mischief, if they should deceive you, and prove to be Knaves. For as there are many, to whom Conscience of their Duty is as forcible as an hundred Obligations to bind them to do uprightly; so are there not few, who make pretended sincerity, as a Cloak to cover their deceit, and make it their business to fish with that bait; whom to discern, is as difficult, as the invention of the Philosophers Stone; and you will be never taught it, but by dear bought experience.

But be most cautious of those that speak the fairest, especially if that be subitane or extraordinary: for tho' it be a common way to give Pill in Pap, and administer that which is bitter, wrapt up in sweat-meat, yet this is so natural, that it is still in use; and stratagems are all in general thus contriv'd, tho' diversify'd in mode and figure. And what he said by his own experience so many years ago, by *Tuta frequensq; via est, per amici fallere nomen*; you may meet with five hundred, who can by their own experience tell you the same still.

But then be wary to conceal your suspitions, lest of a dubious Friend, you make a doubtless Enemy; and he that before only intended to serve his own ends of you, now designs to vent his malice too.

Yet however, do not profess Animosities with any man: for besides that it is most unchristian to keep anger over night; and we have no other

other Promise of being forgiven of God, than as we forgive one another; it is doubtless very imprudent: For once in ten years one man may have need of another, and there is no Creature so inconsiderable, which may not find an opportunity to vent its spite, with thy mischief; which God hath admonished us of, in that he hath made the Elephant the biggest of Beasts, obnoxious to the Mouse, the least of them; by whose running up his Trunk, he is more plagued than by any of his stoutest Adversaries. And story tells of the most Valiant Kings, who have fallen by the Hand of the meanest Raschals: and I remember I read of a *Turkish* Visier slain in the very *Divan* by a *Gregorian* Souldier, whom he had many years before abused, who by a long perplext contrivance, had from that very time laid a train for the execution of his revenge; which he resolved to effect, tho' certain to perish in the Adventure. Therefore if any disputes or offences do occur, which it is hard always to avoid; let them be acted with as little Passion as may be; that the concerned person may plainly see, that the contest was not the effect of thine envy, but interest; and then too, let thy next congression be with as serene a look as may be: For as we use to say, *The second blow makes the fray*; so the next meeting either makes up a Quarrel or perpetuates it.

But on the other hand, be ready to oblige all with real kindnesses, at least kind Words: For, *William* Prince of *Orange* was wont to say,

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That man is little worth, who is not worth a Salutation: So may we say, That man is of little remark, who is not worth a few fair Words, that cost nothing. And verily this kind of affability and officious respect to Men, conduceth not a little to attract their good opinion: And the contrary disgusteth those many times, who are not unwise men; and causeth them to set a note of dislike upon those, who have passed by them without that acknowledgement of respect, which they conceived due to themselves.

You shal moreover find a principal way of obliging others to consist in the Art of conferring Courtesies handsomely; so to bestow them, as that they may have the best side turn'd outwards and be made most acceptable. In which respect 'tis best to anticipate the expectation of the Receiver, and do before you're askt: For there are many modest tempers, that strain so much upon their own Inclinations to intreat a kindness, that they think in so doing they have dearly bought it. But if you are requested, what you intend to do, delay not; for *Hope deferred makes the Heart sad*; and 'twas *Seneca*'s Observation, *Qui cito dat, bis dat.* But if thou art ask'd, and must deny, let the party see, 'twas not out of choice, but necessity; and hand it to him with such soft words, as may even oblige him in the handsomness of the repulse.

Yet let me tell you, that unto some men one courtesie that's to be done shal make them yours, much more than twenty that are done already

already: For I have seen a Horse would follow you about the Field, if you did shew him Oats; but if you let him eat them up, when all were gone, he'd turn his tail about and kick you; for hope of benefit, attracteth more than Conscience of desert; and men are more intent on gain that is to be, than on their gratitude for what is past: And 'tis a common thing to find those men who have been much oblig'd, check at a trifle and pretend unkindness, from whence to cancel all your obligations, that would have fawn'd upon you Spaniel like, tho' you had beaten them, while you had shew'd a crust to have a snap at.

Yet in this, and indeed in all other Affairs, the Tempers of those Persons you deal with must be carefully observ'd: For many Spirits are like gravelly Land, whose heat and barrenness is such, as never requites the charge bestow'd on it. You will therefore generally find courtesies thrown away upon Persons that are Proud or Covetous; the one being of that fondness as to think all but his own Desert; the other of that baseness as to set a very low value upon the highest Merit. To do a Benefit therefore for such as these, that will be costly to you, with hope of requital, proves like Mony and Pains expended in the Quest of the Philosophers Stone, which hath hitherto evaporated in Smoak and Frustration.

You may observe, that the studying the dispositions of men, is of great use; not only in what

what I have said, but also in the management of all Affairs: For it is much more easie to act a design upon a man to which he is naturally inclin'd than otherwise. Therefore he that intends to bring a Covetous man to act liberally, may as well expect to make a Water-Spaniel of a Sheep, or good Meat of a Whet stone. 'Tis best then to make use of such in the Channel wherein they run; and those cōmonly are free of their Words, who are close of their Coin; and will be ready to do you any kindness wherein they may speak for you, when they had rather part from their Bloods, than let you have a penny of their Money. And if you expect that such as these should do handsomly, when in the fag end of a Bargain you leave a piece of Plate, or such like Gratuity to their disposition; you are as certainly disappointed, as if you should look that a Dogs Tail should afford you Frankincense. And verily that story is here worth the remembring, of the Justices Clerk sent by his Master to present a whole Boar to him, who lately died worth so many Thousands got by saving. The young man gives a Porter Eighteen Pence to bear it thither, big with expectation that the Gratuity would be proportionate to so fair a Present; which having presented with such words as were likely to give the best acceptance; the rich Chuff draws his Purse, and after a long preamble of good Counsel, that he should be a provident Husband of what was in this kind bestow'd upon him, gives him Two pence: and as the Man

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was rewarded, so was the Master.

And on the other hand, 'tis no smal Prudence to make choice of such, if you are concern'd in an Arbitration wherein matter of Money may be in controversie: for those of a free Spirit with ease part from such sums as not much, which your close Sirs would strain at like a *Camel*.

To this purpose 'tis very expedient to be skil'd in Physiognomy; I mean the Art of discovering the Tempers of Persons by their Looks; from whence no doubt there is a more exact Discovery to be made, than by any Relations or Reports whatsoever: and for my own part (I may say) I have been in this respect the least deceived; For tho' it be possible for men to cover their Passions, and conceal their cross dispositions from some men, so that you cannot tell what to make of them, till they are ready to act; yet it is not possible for them to obliterate those Characters of Nature, whereby 'tis not hard to read them without their leave. And tho' it sometimes falls out, that by Custom and Vice, men are not (sometimes) what Nature made them; yet that alteration is made by such habits as leave a sufficient mark of themselves behind, and make the discovery rather more easie than difficult. The attainment of this Art is not so easie by any Documents whereby you may be instructed, as by your own private observation, and the comparing of the experiences of mens actions with the former judgement which passed on their looks; or *a posteriore* comparing your

appre-

apprehenſions of their preſent looks, with what you know of their paſſed actions; which tranſfer as a direction to your conceit on all parallel Phyſiognomies.

Neither will you find it leſs expedient to diſcover mens preſent Thoughts, by their preſent Looks, than their Inclinations by their Features: For if he that carped at the form of man, found fault only in this, *that he wanted a Window in his Heart*; Nature hath ſomething clear'd her ſelf in that, for that *Vultus eſt indicium quid vultis*: diſcovering (do what we can) in ſudden appearances, thoſe Sentiments of our Mind, which we would ſhould be for ever conceal'd; and commonly we diſcover them ſo much the more, in being vext that we cannot but diſcover them. To do which, there muſt be a quick application of the eye to the looks of him whoſe Sentiments you would diſcover, at that very time when you think he is pinch'd; that you may judge by the Face which he makes, whether it wrings him or no. There is alſo much of diſcovery to be made of the Reſentments of Others by their ſudden Speeches, which even from very diſcreet Perſons ſometimes bluſter forth, and are not examined by the Court of Guard; and then eſpecially, when Paſſions are up, or Affections violent. 'Tis therefore the part of a wiſe Man to be a diligent obſerver of every word that paſſes, tho' with as little obſervation from others as may be, that you do obſerve: For all ſuch ſuſpition begets caution; and *in vain is the net laid in the ſight of the Bird.*

And

And here, on the other hand, 'tis of great use to conceal your own Resentments, not to winch when you are touch'd to the quick; but to dissemble your sense, till you have a due Opportunity to discover it to your advantage. For it very often is, that we spoil our Affairs by disclosing them before they are hatch'd; and turning them out into the World (as ripe for execution) which have still need of the Secundine of further Advice and Consideration. For which cause, as Time is the first of all things, so is it the principal too; it being almost impossible to do any thing well, that is not done timely.

Neither is it less useful, many times, to cover altogether our apprehensions, and seem to take no notice of those things which do indeed give us just cause of Regrate; especially too, when those we are to deal with are either too mighty for us, or we expect may be beneficial to us. Upon which account, I remember I have read of *Cosmos*, that it was not the least thing conducing to the establishment of his Infant Dominion, that he had the Art of Dissembling the Insults of the *Spanish* Pride, and the Envy of his suspitious Neighbors. And therefore those forward Tongues, or peevish Tempers, which fling as soon as touched; and make it more to vent their present heats, than consult their future conveniencies; not only create to themselves many troubles, but also pull off the Hair of those Opportunities, which might otherwise in due time have fairly presented themselves.

Yet

Yet on the other side, there is no greater *Remora* to Mens Affairs, than that delatory slowness, which, however the fair gale of Opportunity blows, yet loves to put off till to morrow; and then set out like a Coach and six Horses, with such tedious preparation, that before all things are ready, the Game's started to their hand, and they come just the day after the fair; when with an irksome difficulty they are put to't to retrive those things which but a while ago flew fair before them; as in many particulars the Historian observes of *Henry* the Third of *France*, who tho' a Prince of great Abilities, yet through a natural unresolvedness ruin'd his Affairs, never making use of such Counsels as were active and generous, till like a last years Almanack were out of date, and the very Cure prov'd more pernicious than the Disease.

And here you may take notice that in the use of Men, 'tis of huge advantage to observe the time: for there is not that Man to be found, whose temper is so even, as not to expose him sometimes more waxy for impression, than at other times. And if it were not so, the very Contingencies that happen, do differently dispose us: For which cause we are more inclin'd to be free to others, when a prosperous gale hath breathed upon us; and are ready then to give a crabbed answer, when some peevish occasion before hath angred us. And the *Crasis* of Men, and their Temperature, as it is very divers, so are they more or less complying, as the pre-

present predominant humour is accidentally sedated, or made sharper. And therefore as Cholerick Persons are commonly peevish till they have din'd, that the stomach have something in't to imploy the active humour; so are those that are Flegmatick, or Melancholy, rarely Free, or Debonair, till their more ponderous or dull Ingredients are warm'd and made more active by the adventitious heat which Wine or some strong Liquor contributeth; or their Spirits awakned by some such pleasant Company or Discourse as may leave some tang behind it. And therefore choice of them will as much difference the success of your Applications which you make to Persons, as Wind and Tide with or against, shall speed or retard a passage.

And for this very cause, in such cases, 'tis not ground enough to give up your hopes as desperate, because you succeed not at the first; for a second or third time may find the humour better dispos'd to receive the impressions which you intended.

If it be true which some physicians tell us, that Physick given when the Moon is in a Sign that's *Masculine*, works upward; and works downward, when the Moon is in a Sign that's *Feminine*.

But however be always advised never to resist one humour with the like: For it is excellently advantagious when passion is up, to look on, and with a sedated mind to observe the indiscreet passages which then occur, whereby every

every Person lays himself open at such a rate, as renders him not a little Obnoxious to the retorts of him, that with a composed Spirit takes notice of them. And that this is so, is easily discovered, if you reflect, when you are return'd to your own bent, upon that exorbitance and indiscretion, which in those wild fits you flew out into. For which cause, to oppose passion with passion, seldom produceth other effect than a too-late repentance for both. And 'twill be found aboundantly better to put on your Mittens, and handle the passionate with as much softness as may be. And I have known Men of that tune, whom in the fit you'd have thought irrefragable, plain'd by this means to as much smoothness as could reasonably be expected. And whereas if in snuff and distaste you may fling away from such *re infecta*, a little patience and good words may do your business, and send you away with what you come for.

But take this as a general caution, to deal as little as may be with those over-topping Men, to whom a Man cannot with confidence come and demand his own. Upon which account I'll tell you a publick story, of which you may make a private Application. It was disputed in the days of Queen *Mary* in a Parliament then holden, whether if the Queen should have a Child, the Tutelage of it, and some places of strength, should be put in King *Philips* hand; the King offering his Bond, faithfully to deliver up his trust, if the Child should dye. And

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the greater number of the House inclining to the affirmative, as concluding that so great a Kings Bond was an ample security; the Lord *Paget* stands up, and demands, if the King should refuse to do as he is bound, upon the death of the Child; who shal put his Bond in Suit, and where? Which demand was so difficult to find and answer, that the business fell without more ado.

And 'tis much one, to have dealings with those, who have so great an influence on our affairs, that we must be content with what measure they'l give us: For to knock off, or contest, if we like not our matters, is the loss of our Friend and a greater advantage.

Be also advised in all dealings of importance, to manage them by Letter, and not by Message; which do so frequently forget, or mistake, that your business is made a quite different matter, than 'twas when you sent it.

But this should be especially observ'd, when such answers are given, as you may suspect may prove offensive; for sent by the mouth of another, there may be a Word put in, which may so inflame the sense, as to make that intollerable, which out of your mouth was directed with a passable contrivance.

And for the same reason, 'tis not good to take pet at any such returns as come at second hand, when you may be denyed in some easie request: For I sometimes have known, when an answer hath been brought, enough to divide the most inti-

intimate Friends; which when 'twas inquired into prov'd no more to the mind of the party that sent it, than *George a Green* to the Man in the Moon.

And you'l find it is as false to judge by report, when the actions of Men come under dispute: For the Misapprehensions of Men, not seldom distort and wring that out of joynt to make it most monstruous, when the party & did it was candid in his thoughts. And the prejudice of men adds so much to this score, that they will have often a bunch for an horn; and the matter is not much, there to find a knot, where 'tis before-hand resolv'd to find it or make it. Therefore, as in matters of news, I have always observ'd to make such an abatement, as may bear a proportion with the faction of the Relater; so you'l find that as needful in the reports made of men; for you may be sure, *that ill will doth never speak well.*

But because I speak before of treating by Letter, you must be advised to be therein very wary, because there is your hand as Witness against you; so that as to matter of weight, which may produce sute, 'tis not amiss to observe what is said of *Tiberius Cæsar*, That some of his Letters to the Senate were *ex consulto ambiguæ*, such as he intended should be interpreted, not according to the plain words, but the concernments of those he had to deal with: For such words may be found out, and so plac'd, as shal amount to a promise in the apprehensi-

on of the Reader, who is conscious of the matter you treat of, which will not be so construed in the Judgement of those who may come to take cognizance of the matter in question.

CHAP. XIX.

Of Setting up a Trade.

IF GOD shal so bless you, as that you live to serve out your Time with such approbation of Industry and Faithfulness as shall manumit you with a good Report; 'twill not be amiss to have by you some general advice concerning your setting up, because God knoweth whether I shal then be alive to judge of those particular concerns which may induce or dissuade it.

What I have therefore here first to advise you of, is that you look upon this business, as that which deserves much advice: There being not a few, who by their haste, and precipitation in this affair, have ruined their fortunes; and while they have been weary of being Servants, have made themselves in a short time perpetual Slaves to indigence and want. For if having once set up, you then miscarry, it proves like blasting of a young Sprout, which if not thereby utterly kill'd, yet becomes so check'd and dejected, that it never attains a fresh and flourishing condition after. It concerns you therefore to look before you leap, and not to be induc'd by

by the name of Master and a Shop, to skip into that in haste, from whence you will be shortly turn'd out with shame.

It hath been observ'd, that they seldom prove well, who set up young; that age being for the most part precipitate and forwarder to do than to consider, and also apt to pre-occupy the success of things, by a promising hope; and like young Setters, to set an Haunt in stead of a Covie; whereby they are many times grosly abused, and err at such rate, as admits of (only, if any; yet) a difficult recovery. Whereas those that like Robbed Partridges have been rust in the Net of deception; by what they have observed at others charge, are much more wary, and cautelous of being again trapann'd. Besides age doth give a natural allay, like a *Bartholomew*-dew, cooling the immoderate heat and rashness of younger years.

It is therefore taken notice of, that young-men do then prosper best, when they have either served as Journey men unto some wary Stagers; or have the happiness to be taken in as Partners unto such: Whereby, as Bears by their grown Cubs, they are taught to catch the Prey with the greatest cleverness and certainty, and with the least hazard.

'Tis not amiss here also to admonish you, that great Rents have very often broke the back of young beginners; who before they could get acquaintance, and gain custom to defray the charge of so great expence, are drained dry to

the very Vital Blood, and expire like a Candle for want of fat to feed the fire on t: Consider therefore, that *omne principium est debile*; and the strongest man was at first but *punctum taciens*, such a smal matter as could hardly be discerned, and 'tis Wisdom to dispose all thy projects in a proportion to that infirmity: For he that Arms himself beyond his own demensions, is incumbred with his own Furniture, and commonly falls the more ridiculous subject of others Scorn and Triumph. Be therefore advised to begin warily, having as the first, so the last Game to play; and as one jested, it being all one, and one all; it concerns you so to dispose it, as may admit of the least hazard.

Nor is it less good Counsel to begin low, according to the Advice of the Country-man, to eat your brown Bread first: If there were no other reason, at least; because 'tis shameful to come lower. And experience tells us, that that Bullock which hath been fed with Hay, will almost starve before 'twill be kept with Straw: For tho' there be nothing more easie than to come down, so there's nothing more difficult than to bring our minds to it.

But further, as those Structures which are raised highest, have always their foundations laid lowest; so you can hardly instance in any great estate, whose beginning was not with such a Providence, as consulted for mean things. And this doubtless may be rendred as the prin-e'pal cause, that so very few of those prove successful,

ceſsful, who have been furniſhed out into the World plentifully, by their friends. For building thereupon with too much confidence, they ſet out at ſuch a rate, as before they have ran far breaks their wind; whereas they who come forth under hatcht, conſcious of their own infirmity, ride with a ſtrait hand; and if they wear wiſe, put not into a gallop, till their wind be well rack'd; and by that means prove of good Spur-mettle to the laſt.

And therefore do not ſettle thy ſelf in a great Houſe; for it is much better the Houſe ſhould be too little for a Day, than too big for a Year; there being not only the inconvenience of much Repair, (for a great body muſt be plentifully maintain'd) but there is a kind of inclination which it begets of Coſtlineſs and Expence, when the mind runs upon the knack of Uniformity, and the Spaniſh faſhion is thought ugly, with the huge Doubler and ſcanty Breeches Beſides, a great Houſe muſt have great Furniture, and the coſtlineſs of Houſhold-ſtuff is as great a Vanity as can lightly come under your Conſideration; for money laid out in this reſpect, is not only buried without profit, but is diminiſh'd daily; for Houſhold ſtuff is dear to buy, and cheap to ſell; and herein, if in any thing, you may quickly bring a Noble to Nine pence. And there is another inconvenience in't; for this Expence doth uſually befall the young Beginners, when the Wives Portion is newly receiv'd, and the Bride that ſo lately was, muſt be hu-

mour'd in Houſhold-ſtuff, correſponding to the Wedding Cloaths; tho' then Money in the Purſe be as neceſſary as Blood in the Veins: and to be laviſh of that in the furniſhing of an Houſe, where it lies dead, and turns to no profit, is like the humour of Tavern-keepers, who hang up a brave Sign on the outſide that coſt many pounds, and have Wine within would poiſon an Horſe; whereas were that Money laid out on choice Liquor, the good Wine would need no Buſh.

CHAP. XX.

Directions for the Managing a Trade.

TAking it for granted that thou art now ſeated to thine own deſire, let me preſent thee with a few things which will not be found impertinently obſerv'd.

The firſt is, Depute not another to do that buſineſs which thou thy ſelf canſt effect; for he that hath a mouth of his own, muſt not ſay to another, Blow: nor is it probable that another ſhould concern himſelf in thy Affairs as thy ſelf who feeling where the Shoe wrings thee, art not only more active by the preſent ſmart, but more ſenſible to which part to apply a Remedy. And if thoſe whom thou employeſt be negligent, thy buſineſs is undone; if diligent, thy buſineſs in a ſhort time becomes theirs; and like the Mayors of the Palace in *France*, and the Sultans in

Egypt

Egypt, they set up for themselves, and thrust out their Masters, while they mind their ease, and give up their Affairs to be manag'd by others. And to give you a clearer sight how much this matter doth concern you, I'll tell you a true Story, and leave you to think on't: There was a Gentleman in *Surrey* that had Land worth two hundred Pounds *per annum*, which he kept in his own hands; but running out every Year, he was necessitated to sell half of it to pay his Debts, and Let the rest to a Farmer for One and Twenty Years. Before that Term was expired, the Farmer one day bringing his Rent, ask'd him if he would sell his Land? Why, saith he, would you buy it? If it please you saith the Farmer. How? saith he, that's strange! Tell me how this comes to pass, That I could not live upon twice as much, tho' 'twere my own; and you upon the one half thereof, tho' you have paid Rent for it, are able to buy it. O Sir, saith the Farmer, but two words made the difference, you said *Go*; and I say *Come*. What's the meaning of that? saith the Gentlemen. Replys the Farmer, *You lay in Bed, or took your pleasure, and sent others about your Business: And I rose betimes, and saw my Business done my self.*

And therefore to this we may well add the consideration of that English-Proverb.

We that will Thrive,
Must rise by Five.

And that other to the same purpose:

He that lies long in Bed, his Estate feels it.

For doubtless those young men who must build up their own Fortunes, had need be early at it It being not only true *Aurora Musis Amica*, but as true that for all busines & in all Countreys, the Sun riseth in the morning; occasion then combing her head and putting the Lock of successful Opportunity into your Hand. And therefore Solomon is so positive, that *the Sluggard shall be clothed with Rags* And a more unthrifty Generation the World surely scarce ever knew, then those our daies afford, who sit up to play till Midnight and lie in Bed till Noon the next day, who give so large an evidence what consequences, follow thence; being as bare of money, for the most part as the *Lybyan* Defarts of Water-Springs, or he that is broke of Frinds.

In the next place be advised not to engage into many businesses, lest some Irons burn; nor in to great Affairs lest thy loss prove irreparable: Remembring that in a great River Fish is to be found, but then take heed you be not drown'd: For great undertakers are like Forlorn Hopes, *Aut Cæsar aut Nullus*; and in desperate Casts 'tis very great odds that you throw not Ams Ace. And on the other hand many businesses are like the King of *Spains* Dominions that lie so far asunder, the charge

charge of keeping them eats out the profit. So that there are very few who thus engage themselves, but have by experience found that *man disquieteth himself in vain.* I once my self to my no small loss, had concerns with a person involv'd in much business, of whom it may seem that Speech was not meant, *In the sweat of thy Brows thou shalt eat Bread,* for he sweat till he was ready to starve, working himself by a world of Business out of many Thousands, till at last he was necessitated to take harbour in a prison.

But certainly, as 'tis an happiness to have our Business within our reach, so is it no less to be our selves without the reach of Business; I mean to be so much in our own power, as not to be perplext with our own Concerns, but do our Duty in that way wherein GOD'S Providence hath plac'd us, with all our might, and leave the whole success to him that doth dispose of all things as he will, and frequently effects things happy for us, by those very means which did molest and grieve us: Thus is the Prison made a step to raise up *Joseph* to be Lord of *Egypt*; and so *Rome*'s burning by the *Gauls*, was but the demolishing of Shepherds Cottages, that they might be changed into much more stately and magnificent Structures. So that in truth, we know not what we should be pleas'd at most, or troubled what to refuse or what desire; when our Wishes many times do prove our Ruine, and as the Satyrist observ'd,

Evertere domos totas optantibus ipſis,
Dii faciles

For our Proſperity not ſeldom doth undo us; and 'tis the peculiar praiſe of *Veſpaſian*, that he only, of all the Princes that went before him, was the better for reigning. And I think we can hardly parallel him with any that came after him, unleſs it be our *Henry* the Fifth. 'Tis therefore excellent, and much more conducing to our Peace, to entertain Occurences with indifference, as in uncertainty to give our judgement of them, whether they're good or hurtful to us: And like the *Hollanders*, who though the greateſt Traders in the World, and moſt induſtrious, yet *Strada* ſaith of them, and he an Enemy, That whatſoever Gain or Loſs befalls them, they paſs it by with ſuch a little ſenſe of Joy or Grief, *Ut alienis intereſſe non ſua curare credas*, You'ld think they were both only lookers on of others buſineſs, and not concerned in it as their own.

Let me offer this alſo to your practice, that you be Cunning and Honeſt, which agrees with our Saviors Direction, *Be ye wiſe as Serpents, and innocent as Doves*; for that Cunning which hath no reſpect to Right, is like dealing in Fire-works, or working in a Mine; whereby the Enemy is not always endamaged, but the Wiſe are often taken in their own Craftineſs. If men be diſpoſed, like that *Roxalana*, to be wittily wicked

wicked, the Devil that old Serpent and Deceiver, will furniſh them with Arts; but he commonly deals with them as he doth with witches, w whom he always plays a ſlippery trick in the Concluſion; & they whoſe whole Life was but a Cheat, are cheated themſelves moſt miſerably at the laſt. For in the obſervation which I have made, I never knew any of theſe Craft-maſters that in the winding up of their affairs came out as they went in; but like the ſubtile Chymiſts with their Policies and Tricks, when they look for Gold are blown up in duſt: or like the politick Count St. *Paul*, in the time of *Lewis* the Eleventh, who ſpun ſo fine a Thred of ſubtile Contrivances between that King, and *Charles* the Warlike Duke of *Burgundy*, that, while he was truſted neither by the one nor the other, the end of his Cunning was his own Confuſion. When on the other hand, *Mark the Perfect man, and behold the Upright, for the End of that man is Peace*: GOD giving his Bleſſing to the Honeſtly wiſe, and proſpering thoſe Deſigns which, like the quiet Herd, lie within the Pail of Integrity, when that rambling Deer, whom no Fence of Equity holds, is in continual fear, and proves a lean poor Raſcal.

CHAP.

CHAP. XXI.

Of going to Law.

AND for the like Reaſon be not given to Law, *for the quarrelling Dog hath a tatter'd Skin*; and men of ſtrife like to a ſharp Sword, cut their own Scabbard. And truly what our LORD ſaith, is prudentially practicable, *He that ſueth thee at Law for thy Cloak, let him take thy Coat alſo*; for it is much better to ſit down with ſome manifeſt loſs, than to recover thy right by a tryal of Law: For, not to ſpeak any thing of the Vexation and Trouble which the Plentiff ſhares in, as well as he that Defends, unleſs the Matter be of very great moment, 'tis the Lawyer alone goes away with the gain. Hence it is that there are very few who ſweat it out at a courſe of Law, but like over-ridden Nags, they melt their greaſe, ſo that their hair ſtares, and they are pitifully Hide-bound ever after. Beſides, if thou meeteſt with a man of mettle, thou mayſt begin ſtriſe, but knoweſt not what ſhal be the end thereof: for a Wager at Law, is like a Game at Cheſs, which ſome report to have laſt between two skilful Gameſters, above twenty years; and may hold out as long (as the Brewer ſaid to his Adverſary) as the Water runs under *London* Bridge. So that like the Circulation of the Blood, which is pulſed from the Veins to the Arteries, and from them

again

again to the Veins; the Lawyers have a way to bring your Cauſe from Common Law to Equity, and thence back again, as we may ſay, *Arteria Venoſa*, and *Vena Arterioſa*, and end your Buſineſs without end; for if your Money will but hold out, your Cauſe ſhal go round like the Orbs above. But if thou art concern'd with thoſe that will quarrel, and an amicable Compoſure cannot be had, then lay thy ſelf to't with thy utmoſt might; for as the Hiſtorian obſerves of the War of *Henry* the ſecond of *France*, with *Philip* of *Spain*, *Spes nunquam major affulget Pacis, quam ſerio Bellum geritur*, for the way to agree, is to fight to purpoſe; and War is never ſooner brought to Bed of her Daughter Peace, than when her travelling Pains are ſharpeſt.

But whether in War or Peace, never communicate your Counſels to a man that's given to Drink; for there's nothing more true than *in vino veritas*; and I have known men in that pickle, like the Mouſe in her Ale, relate thoſe things of themſelves, which when they had been ſober, they'd rather have bit their Tongues off than have diſcovered. Nor can you think it rational to hope that thoſe ſhould act a wiſe man's part (ſuch Silence is) that howſoever GOD hath made them, yet make themſelves the worſt of Fools.

CHAP.

CHAP. XXII.

Of borrowing Money.

NOR borrow Money of any ſuch with expectation that they will not divulge it to thy diſcredit; for thy dealings with ſuch, have a *Noverint Univerſi* written at the beginning, as the young Heir obſerved, and therefore you muſt conclude that every Body muſt know it. But indeed, let nothing but a great importancy induce thee to borrow Money, which like Sin (call'd alſo a Debt) is much eaſier committed, than to be remitted, is eaſier borrowed than will be paid; and like that Roll which howſoever ſweet in the Mouth prov'd bitter in the Belly; there being ſcarce any thing of a more difficult digeſtion than Obligations; ſo that if you have not the *Pulvis pepticus* of a conſiderable Profit to help Concoction, 'tis to be fear'd you may prove Ricketty, and your Head may grow too big to come out of your own Doors. Beſides, conſider the moſt unkind proſpect of thoſe a man owes Money to, and the plague that it is to be in the Uſurers Books, who like the Wolf in the Breaſt, eat up men alive; and ſupply you with warm Cloaths, till like a pound of Butter in a hot Cake, you melt all your ſubſtance into their hands; and ſhal never leave you while there is any thing to be got of you, but ſhal hang you

up

up even when you are dead, and will make Poiſon of the froth of your Mouth, and Mummy of your Carcaſs.

CHAP. XXIII.

Of Servants.

AND now let me tell you there's no one thing deſerves the care of a young Beginner more than his Servants: who if they be beaten to the World, and know how to do any thing, they're cunning enough to abuſe and cheat you: their opportunities too being ſuch as are hard to avoid. Let me therefore in this particular give you ſomething of Advice: For, he that hath one Servant hath two; he that hath two, hath but half a one; and he that hath three, hath none at all.

1. Be ſure never to truſt any of them that have a colloguing fawning way: For they are Perſons whom Nature hath, as it were, cut out for deceit, and not only fitted with habiliaments, but alſo a natural promptneſs thereunto; and if I may tell mine own experience, I remember not that I ever had to do with any of them, which proved otherwiſe. And they are generally of that imprudence, that like thoſe at Cape *Bon Speranz*, they'l pick your pocket, and look in your face; pretending always moſt, what they intend leaſt. And therefore there is eſpecial need of your Caution in thoſe very things which

which they profeſs moſt againſt; they being generally like her who made the World believe ſhe could endure no Eggs, till it was found that her uſual Breakfaſt was a Groats-worth.

2. Never make your ſelf over familiar with your Servants, nor take them for your Play-fellows, for *Familiarity begets Contempt*, and Contempt breaks the Neck of Obedience: It being very rare that thoſe Servants are ready to do, that are not kept in awe, but will be rather diſputing your commands, than doing them, which beware that you admit not; it being better in many reſpects to Err in commanding what is not convenient, than to amend it upon the advice of an ordinary Servant; they being incouraged by ſuch a condeſcenſion, to argue with you the expediency of your Commands ever after, and upon that account to uſe ſuch Language as is not to be endured; which to remedy, when got an head, you'l be neceſſitated to uſe ſuch ſharp Corroſives, as may againſt your mind, if for your turn, part you and your Patient.

3. Never acquaint a Servant with that Secret which may be to your prejudice if revealed; for when once you ſtand upon their Courteſie, they then grow inſolent, and make no Bones to retract their ſervice, when they know you dare not exact it. Beſide, how baſe a ſervitude is it to have our Noſes held to the Grindſtone by thoſe which we know are bound to obey us! and ſo to ſtand in fear of their diſcovery, that

howe-

however abus'd we must be mealy mouth'd.

4. Expect not to oblige an ordinary Servant by your Kindnesses. For I could never see any of them but were like those *Fera Animalia*, which upon every distaste return to their natural Ferity, and forget all bonds of Kindness they received from you. Besides, they have a general Comment, whereby they interpret all your Favours; which they judge to be the effect not of your Goodness, but their own Desert; and conclude that you are therefore kind to them, because you cannot be without them; which conception having once imagined, they grow as touchy as Wasps, and upon every Ruffle bid you provide your self.

5. Be not in a Servants debt, if you can make any shift to come out of it: For they look upon the forbearance of their Money as so great a kindness, that if they take not care to requite it, they'l take care to do it themselves; and assure your self 'tis no good Husbandry in any thing to let them be their own Carvers. And, which is worse, they take occasion thence to grow refractory, and insult; which by all Expedients should be avoided, in a Country where Laws are so little severe in this respect; and wherein what they are, 'tis dedecorous to use them.

6. Let your behavior to your Servants be with a general Equanimity, and even Temper, not finding fault through the peevishness of your own Humour, but the justness of their De-

Demerit: For no one thing doth more impair Authority, and abate a readiness to amend those things for which they are blamed, than when 'tis observ'd we are of such a temper as we call *In Dock, Out Nettle*: sometimes *stumbling at a Straw*, and another time *leaping over a Block*.

7. Let your Servants be supplyed in all things meet for them, in sickness and in health, for all such things are what they bargain for. And 'tis great iniquity to require Service from them, while you give not what you contracted for, to them. And truly in this case 'tis better rather to exceed than otherwise, if it be done with due providence and caution: For it is nastily base, that the World should say, we increased our wealth, with what should have been put into our Servants Bellies.

8. Be not inclining to an Evesdropping, and underhand hearkning what your Servants say in their privacies: for it is rare (even tho' they love you) but at one time or other you shall hear them curse you. And at such times, I have observ'd, they are apt to prattle that which they never mean, and please themselves in a way of speaking freely, *as the Collier that call'd my Lord Mayor Knave, when he was got upon* Bristow *Causey*.

9. Observe that due *decorum* which our Laws require, not to turn away a Servant without a quarters warning unless in such cases wherein 'tis perilous to keep them: It being indeed very unjust, that those whose livelihoods depend upon

upon imployment, should at your pleasure be exposed to want, without such foreknowledge, as that they may provide for themselves. And 'twill also condemn you of such rashness, as will not easily find a fair excuse: All such occurents too, as they discomodate them, not failing to bring along with them their inconveniencies on you.

Lastly, let your care be, that in all things your Servants give God his due; for 'tis in vain to expect that they should be just to you, when they observe that you are careless whether they are so to God, and will never scruple to abuse you their Master below, when they have liberty given them to offend thine and their Master above. And verily in this case the danger's great, where there's a freedome given to do wickedly. For besides that, all righteousness is like a Golden Chain, so depending upon one another, that he who makes no Conscience of breaking one, may upon the same account break all: 'Tis just with God to punish one sin with another, and permit those to deal unrighteously with you, whom thou permitteſt to behave themselves wickedly to him. And moreover, 'tis not to be doubted, but as God blessed the House of *Potiphar* for good *Joseph's* sake: So he hath a proportionableness of Vengeance to execute upon those families, where his Name by any one is much dishonoured.

But now there is a different manner of acting to be exercised towards those who shal be taken

by

by you as Apprentices; for their concerns are much different from those of an ordinary Servant, you being become to them *loco parentis*: They giving no small part of their portion for your Education, and expending no smal part of their lives in doing you Service; and therefore you are concerned to own such in a more than ordinary acknowledgement. And as to that end became your Servants, that they might in due time become Masters, so are they to be used in all respects as those slips *futuræ spei*; future hopes which justly exact your care and incouragement; and therefore to be managed, not tyrannized over: And so to be used, that while you drive on by them your own advantages, you remember also, that you are bound to promote theirs. And therefore I cannot but congratulate the integrity of those, whom I have heard rejoice in the prosperity of those who had been their Apprentices. And with as much detestation have I abhorred the unworthiness of those, who by cunning Practises have blasted the hopeful Fortunes of their young Servants; envying the thriving of such as have escaped their hands; grudging that any Water should go by their Mill, to help the Grist of those who were so many years Servants to theirs.

And indeed consider, how many Arguments there are to induce your tenderness and care, when the hopes and future joys of a careful Father shal be put into your hands, to stand or fall at your discretion; who hath (it may be) drain'd

drain'd himself beyond his ability, to furnish his Son into your Service; and hath been willing to deny himself of his present conveniencies, upon the account of his future hopes; which shal either flouriſh, or be blasted, as your discretion and care shal be disposed. And verily, as we lament the fall of a Family that hath been undone *a posteriore*, and murn over the ruines of a blown up Estate; so I think we may the more justly bemoan an anticipated undoing, when the Estate is nipt in the Bud or Flower, which if kindly and cautelously dealt with, might have grown to that vastness, that the Birds of the Air might have lodged under the Branches of it.

And truly, who can without laments consider, how many hopeful Youths come up to that great City, who are miserably expos'd to ruine; by the neglect of those they are bound to; who being secured in their own concerns, by the security given by Friends, leave the Young Men to run Riot at their own wills, and undo themselves with the opportunities which they put into their hands, while they are jolly at their Country-houses, and give them Rope enough to hang themselves: whereby the wretched Father is not only disappointed of his pregnant hopes which he had conceived, but (poor Heart) is involved in a Debt which he never feared. Therefore to such as these, it behoves you to behave your self with such a prudence, as may conduce not only the effecting of your

own

own business, but also the promoting of their concerns.

CHAP. XXIV.

Of Marriage.

YOur next thoughts (it may be) are concerning a Wife; and 'tis possible you may dispute with your self, whether you shal marry or no: wherein to give you advice, were as pertinent as the directions of *Almanack* Makers, who may tell you, that in *March* you must sow Seeds; when in that Month the weather may prove so unkind, as that to sow them in the Ground, were all one as to throw them in the Kennel: many circumstances very much altering the case of the expedience of Wiving: therefore what our Lord speaks in this matter, *Mat.* 19. 12. he speaks τῷ δυναμένῳ, to him that is able to receive it.

'Tis true, the marryed life is charged with many incumbrances: and I think 'tis without dispute, that the single man (if he can so content himself) lives much the freer. But yet doubtless much may be said on the other side: for the trouble of business hath a kind of delight in it: And if I may speak mine own experiences, who have had in this kind as much as most men; I may truly say, that I never was better pleased, than when I had most to do. Business by its motion adding an heat to the Spirits,

Spirits, while the unimployed, like ſtanding Water, corrupt with their own idleneſs. Succeſs, tho' our pravity, not affording us ſo much opportunity for Divine Contemplation, as laying us open to the Illaqueations of Satanical Suggeſtion. Wherefore, we read *David* never in worſe caſe, than when idle on the Roof of his Houſe; and doubtleſs there is no good man but thinks him in better Tune, when he ſaid of himſelf, *That he was perſecuted as a Patridge upon the Mountains.* Beſides, there is a natural tendency, whereby God hath inclin'd all things living to a delightful pain-taking in this kind: whence we ſee the Beaſts of the Field, but eſpecially the Fowls of the Air, denying their own conveniences, and with ſo much affection making Proviſion for their many young Ones. And if God have not endu'd us with as paſſionate inſtincts, 'tis becauſe we have reaſon to produce in us more powerful effects.

But if we ſhould here fall into a Diſcourſe, how much the diſcommodities of the married Life are compenſated with the conveniencies which a good Wife brings: we might poſſibly be involv'd beyond our deſign: For not to ſpeak of that content, which is to be had in reciprocal indearments, where acts of love endeavor to out-vy each other, and you are attended upon ſick and well, with that affection, which like Musk and Amber gives a moſt pleaſing acceptableneſs: What a ſatisfaction is it to have a Friend, which as *Paul* ſaid of *Timothy*, is ἰσόψυχος,

and

and *doth naturally care for our affair?* Into whose Bosome we may freely discharge our Thoughts and expect such secresie, care, and assistance, as none else have a like inducement to afford.

If therefore such Thoughts as these shal prevail with you to enter upon the married Life; yet be advised not to engage therein, but with such consideration as becomes a business, wherein you must know a very great measure of the contentment of your future days depends.

And here let me first give you a caution against that abominable baseness, which trapans Innocent Women to their utter undoing: When those Citizens (which in truth have nothing) make shew of much, and draw in great Matches with that appearance, to the shame and misery of a broken Fortune: Whereby Women of good Estates, are not only brought to nothing, being intangled with the incumbrance and charge of Children, for whose maintenance there is no Provision. And therefore I adjure you, that with a just abhorrency of so great and such unchristian Perfidiousnes, if your endeavors should be blasted (which God forbid) that you must sind, you sink alone, rather than involve in your calamity the innocence of a Wife and Children, which should be of that dear respect to you; and be guilty of that cursed Treachery, to leave her without house and home, who left her Fathers house to come to yours.

And for this cause, do not marry till you find that you can stand on your Legs; being in such a

a thriving way, as with the continuance of Gods blessing, may afford a handsome supply for such expenses, as a married life brings with it. Being in such a capacity, your thoughts may then be imployed in the care how to chuse a good Wife; when chosen, how to obtain her; and when had, how with discretion to behave your self to her.

CHAP. XXV.

Of the choise of a Wife.

AS for the first, be advised to chuse such for a Wife, whose fame is like that Christal, which hath not so much as a Sand spot in't, not only in respect of her own Reputation, but also of her Relations: there being a kind of Immortality in a good Name, which doth over-live us, and is intail'd by the surest conveyance upon our Posterities, so as that there is no Fine and Recovery in this case allow'd; no time wearing out this blemish, nor merit sufficient to wash it off. Therefore it should be your care, that this may run in the purest Channel, where no Soil nor Mud may defile it; but that you may receive it, as uncontaminated from others, as it ought to be your care so to transmit it unto yours. And if those who breed Horses, have an especial caution to prevent (even these only ocular) blemishes which may be traduced to the Foles; it

concerns us doubtless much more, to be wary of bringing that into our Families which may stick as a blemish into following Generations.

And upon this account, such choice is to be eschewed, as may bring an hereditary Deformity or Disease: when the Kings Evil, or such like which the Mother hath, may run in the Blood of her Off-spring; and you may see that Flesh rotting before its time, which you expected should have been some support to your memory, when you should be dead and gone.

And truly upon this score of our Posterity, it is very expedient to make choice of a handsome Venter: For that we see, that comely Mothers have, for the most part, as comely Children; and as rare is it, that those who are not, have other Children than such as are like themselves. And tho' Beauty be of its self, an object fitted for our affection, being a perfection not apprehended but by a rational Creature; yet doubtless it is for this reason even prudentially eligible because a beautiful Mother gives hopes of a fair Breed; and Daughters that are handsome, are either put off with less Portions, or to better Fortunes. And such men are not a little advantaged in finding that Suit facile, wherein their own comliness hath been their Spokesman.

Let your next care, which I should have made the first, be her Religion: whereby I understand not only the Profession of the Truth, but such a Principle infus'd from above, as doth dispose to an holy and circumspect conversation

For

For as not one of these least advantages of the married Life; is mutual Society: So doubtless there can be no such Communion, as where God himself makes up the third Party. And the Fellowship is not only that of Affection, whereby as *Jonathan* and *David* they became one Soul; but that also, whereby they become one Spirit, and are mutual Helpers of one anothers Faith and Joy.

And besides too, there is from this Principle so much of inducement, not only to bear with such things, and act upon such accounts, as will not be done upon any other score; but also to avoid such temptations, as Morality would stoop to; and to say as *Joseph*, *How shal I do this great wickedness, and sin against God?*

And while you think of her Religion, by no means be so irreligious as to make up a match without consent of Friends, for can there be a thing that's more unjust, than thus to violate that highest right that Nature gives the Parents in the Child. And disappoint them in their kind designs, which they contrive in the disposing them of their Childrens Marriage, all which are raised by the precipitate and the wilful indiscretion of unstayed Heads, that have their Eyes only intent upon their present Satisfactions: Nay, can that man that doth believe Gods Word is true expect a blessing there, where he neglecteth that command to which Prosperity is more particularly promis'd. And with a strange presumption enters he upon the marry-

ed State, that comes unto with so great evidence of Gods just Curse. For if the *Rechabites* were so approv'd and had a blessing promis'd them from God, because they carefully observ'd what *Jonadab* their Father had commanded, tho' we may think the Precepts very rigorous, and offering no smal injury unto the pleasure of their Lives, without all doubt we may conclude that there's a Curse, proportionably great attends all those which set so slight a value upon their obedience. Nor can the thing which we call Love excuse, for if we speak the downright truth of this affection, 'twill then be found to have its great strength from our comivance and permission, while we disclaim the conduct of our Reason, and give Reins unto our own desires. And without doubt 'tis Nonsense to conclude that this affection is not in our power, if we confront it with the force of Reason, unless we'll say that there's no Sin so great, no Precipice so desperate, from whence we preserve our selves if once in Love: When yet we see a few Experiments wherein we were disappointed in our hopes, in a short time doth make that love as cold as Ice, that seem'd as hot as was that fiery Furnace: And there are many I could easily name, who break through all the Bonds of Nature and of Right, for the enjoyment of those whom they lov'd; who in few years would with a Prodigality as vast, buy the untying of those Nuptial Bonds, which death alone is allowed to dissolve

Her

Her Diſpoſition alſo doth require your ſpecial care, being a matter not a little conducing to your peace and comfort: For ſome perſons are of that un-even Temper, that they are not one whole day Friends with themſelves; and therefore when they are in the Frets, will find a Gall in a Dove, and take occaſion to quarrel at a Bull-ruſh, not becauſe it hath ſome knots in it, but becauſe it hath none; and have enough to charge upon your ſcore of what they want, if not of what they ſhould have, to be ſure of what they would have. Whereas there are others again that Nature hath allay'd with an unwillingneſs to quarrel, and can hardly tell how far their Patience can be extended; but if provok'd beyond that bent, they'l tear like Thunder; and are as ſoon return'd again to as clear a Sun-ſhine as gives no remembrance that it was foul Weather. And this ſurely is not an inconvenient temper: For whereas thoſe that are Sheepiſh can very difficultly preſerve themſelves from being weather-born; and thoſe that are waſpiſh, are, as *Solomon* ſaith, *a continual dropping*: and the Poutiſh are like a Charnel-houſe, where ſorrowful, and glum Silence makes a ſolemn mourning: Theſe, like a ſmart *April* ſhower, rain to make the Earth look greener; and uſe frowns and ſharp words, as Kings do Souldiers and Hounds, only when they are neceſſary and in ſeaſon; then only appearing to be angry, when they lie under a neceſſity of vindicating their concerns from Neglect, or themſelves from contempt.

And

And under this Title of Disposition, we may also bring in her Frugal Inclination, which is not the least of the Feminie Virtues; for all that Sex is much for outward Ornament, because conscious there's not much within; wherein every thing is valued not by the handsomnes so much as the price; and all is thought mean, that doth not exceed: and for you to interpose to moderate the expence, would be an argument either of want of Affection, or a generous Spirit. Such an one therefore whose Natural composure is an Allay to that Extravagance, is like Mother of Pearl, which breeds its own Treasures; being very fine, and fed to as much content, with the third of that cost which must be laid out upon the soft back, and dainty tooth of another. And let me tell you, there is much in the Education of young Women, when they have been bred up frugally, and not nurtured in that Sensuality which imploys all their Thoughts rather how to please the Appetite, than appease Hunger; and how to be Vain and Gallant, than Decent and Comely. And let me also tell you, there is much in the natural Neatnes of some Women, who are cut out, as it were, to make a fair shew with a little, and will appear very neat and handsome in that which is but Ordinary, and evince their Gentility by their Gate and Behavior. Whereas, some others are like a Sow with a Saddle, on whom whatsoever cost you bestow, they shal never look otherwise than like Gold in Ore, which may be

rich

rich, but is unpoliſhed, their Bravery hanging on, as if ſhak'd with a Fork; And they in their rich Apparel look as like Gentlewomen, as a Clown in a Buff-Coat and Bandeleers, doth like a Souldier. And therefore on ſuch as theſe, your Expence muſt be laviſh, and Coſt-exſtream: For they know that what they wear is only handſome becauſe rich; and that they are as carefull in preſerving, as they are neat in wearing, ſhewing no more courteſie to a Sattin-Gown, than ſome would do to a Ruſſet-Coat; flattering our that in a few Months, which would have done another credit, it may be as many years.

Nor is it of leſs advantage that the wife ſhould be of a ſtirring diſpoſition, for as it is ſaid, that He that hath a Wife and children wants not buſineſs; So may we as truly ſay that ſhe that hath a Family to take care for hath enough to do. Many Women indeed are as fit to be Houſe-keepers, as a Joynted Baby and fit only to be ſet upon the Cubords head with the little painted Dogs, as the faſhion was ſome years ſince; For by that time Dinner's ready, my Lady is up and dreſt: But that's the beſt Gown that goes about the Houſe, and they are beſt ready that are ready as in old time we read, with their Loins girt not to ſit idly, but to do buſineſs. And take my word for't, the Eye of the Maſter doth not more effectually made the Horſe fat, than the Eye of the Miſtreſs makes Affairs thrive within door; For which cauſe I ſuppoſe 'tis ſaid, *That Men get Wealth, and Women keep it.* For if the Miſtreſs

ſtreſs lie in, the Servants may well make a Goſſiping; And if ſhe keep her Chamber, it ſhall ſcape them hard but they'll keep the Dining Room. And on the other hand, 'tis a ſtory well known, of the great Lady which made rich Entertainment, yet took care her ſelf in the morning that the Pigs were ſerv'd.

But be eſpecially adviſ'd by no means to wed ſuch a Woman as is ſickly: For not to ſpeak how moſt uncomfortable 'tis to hear the Ohs and pitifull Complaints of one made dear by ſuch a near Relation, which you reſent as real pains, though ſhe perhaps, by Cuſtom taught, cryes like the Bird, *Parrots a Cold*, however hot the ſeaſon is How moſt unpleaſant is it to be wak'd up at Midnight, the Maid call'd in the Chamber in a Buſtle, and you diſturbed, however tir'd, concern'd to act a part i'th' Tragicomedy, if not to riſe to do ſome office in this exigence, at leaſt to ſympatize with your bemoans, and give experiment by far fetch'd ſighs how you are griev'd and fear'd to loſe ſo precious an intereſt, which yet ſhall like the Grunting Horſe hold out untill the laſt, and made a Jade of one that looks an hundred times more likely. And 'tis no wonder if ſhe do, for all this was only ſome fit of Wind, which being well diſcharg'd, ſhe is at eaſe, and you're diſmiſs'd unto your ſleep again, when you can get it. Here reckon too the Doctors Fees, and the Apothecaries Bills, where you're up at their diſcretions, and pay for Bombaſt words with as much equity as 'twas i'th'

Scholars

Scholar's Bill to's Father, where he set down three pounds for two Mathematical Instruments call'd an *Extinguisher* and a *Prolonger*, which might be bought for less than Three pence both. Besides the Jellies, Cock-broths and Quintessences, more costly than a Table furnish'd with good Dishes, which all supp'd up in a trice, and leave no after-cuts for Servants, nor a scrap for the Poor. And then too, who shall guide your House, when all the Winter Quarter at the least she takes possession of her Chamber, and lives within a Skreen, with Blankets laid over her Knees to keep her Shins from burning? Not reckoning the Charge of a supernumerary Fire night and day, a Nurse, and such Appurtenances more as do depend upon the Groaning chair. A Chamber too, with choice hogo's more than of the Stool, and yet as close as it you lived in a Bladder where every Chinck is caulked up, for fear the Woman should catch cold, and yet you must give your attendance there, or else you are judged as unkind.

What is next to be thought for, is a Portion; wherein as your care should be Wary and Provident; so should it be also Gentile and Noble: not on the one hand to take in a Charge without what to maintain it; nor on the other hand, to bargain for a Wife, as if you were higling for an Horse in *Smith field*: For as Prudence would teach to consult by a good Portion, for such a Charge as all Wives bring with them, so the nature of such a Transaction should induce us to behave

have our selves in it, with such a Nobleness as becomes it.

And in the matter of Wiving, things being for the most part carried on by Affection, so in this respect are we chiefly concern'd to make use of our Direction: For a fair Wife without a Portion, is like a brave house without Furniture, where a man may please himself with the Prospect, but there is nothing within to keep him warm: And a Wife with a good Portion, but with Conditions unsuitable, is like the fat Land in the *Wilde*, where there may be Wealth, but in truth little pleasure besides. Therefore let a good Face perswade you to call, good Conditions to alight and enter, and a good Portion put you to Bed: For where Wealth only is, there will be a cold Affection; And where Affection only is, there will be a cold Content: For as he observ'd, *sine Cerere & Baccho, friget Venus*; so will Content look pale, and Love wax feeble, where there is not an Estate to keep them plump and fair.

'Tis true indeed, to marry an Unendowed Wife is more dispensable, where there is such an Estate as doth not need a Portion: For he that has the Spice may season as he pleases. And in such a Case your love hath a greater proof, and may be suppos'd to lay a greater obligation; possibly you may expect a submission to your will more, and a greater compliance to your desires. Though I must tell you that many in that respect have found themselves mistaken; no Persons be-

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ing more exorbitant in these excesses, then those which brought the least with them. And as those are commonly the proudest when preferr'd, who before were the meanest; So those Wives are generally the costliest, who put least into the Bag to maintain it. But in truth, this affair depends so much upon the good temper and prudence of the Wife, that no other Argument: or consideration will answer your desires, if they be wanting.

But be advis'd, however unendowed the woman be, let not her Kindred be necessitous; I mean falling from what they had: For in confidence of your Relation, they will not fail to hang upon you: And in case that you think it much, you'll be judged Unkind and Churlish; and the Wife for their supply, must either prove unnatural to them, or else be tempted to become less faithfull to you.

But if it be your purpose to raise your Fortunes by a Wife; 'tis the first Advice to look high enough, because 'tis possible such an Application may prove; and if it do not, the discredit is the less to be disappointed in an arduous attempt. And however, the probability is the greater; for he that hews at a weell spread Oak, though his strength may fail to get it down, yet it is more likely to be supply'd, then he that only aim'd at some simple Hazel.

It is best too, to fix upon some growing Fortune; such a Person whose Relations by prospering in their way to make a fair addition to the present

preſent Portion: For all that comes in on free coſt: And though not to be truſted in, as no dead mens Shoes are, yet if it comes, it doth well; and ſo much the better, becauſe not lookt for.

And the ſame reaſon ſhould induce to marry ſuch as are a kin to Land; I mean, that have not many Heirs to ſtand between them and an Inheritance: For money is a diſpoſable Commodity, and in the paſſage doth eaſily ſtick to the hands of thoſe who have the power to tranſmit it. But Land is an apparent viſible Eſtate, which the Law hath ſo provided for, that it cannot be diverted or conceal'd. And therefore is found ſometimes running in thoſe Channels, which lay off, in a great unlikelihood, in reſpect of the firſt Fountains; as I could particularly give inſtance in a Perſon well known to me, into whoſe hands an Eſtate fell in leſs then twenty years, between whom and it, there were ſix and twenty Perſons who intervened.

And here alſo may regard be had to ſuch Relations whoſe good word and countenance may be an help and furtherance to you in your way: For it is an old ſaying *A Friend at Court is as good as a Pound in a mans Purſe*: and there is a kind of Smock-Simony, which may be more lawfull and more gainfull then that of the Black Coat; when a man may be Son-in-law, or Kinſman to the next good place that falls, or at the leaſt may be handed into ſuch a convenience, as where one may converſe with gain, or by experience

rience and Counsel may be fairly put on; or by the reflection of the Sun which shines on such a Friend, may be made more lightsome and perspicuous to the view of those, which we have a mind should see us.

Having thou fixt upon your choice, the next Consideration is how to obtain Her: Wherein 'tis of principal use, to discover the highest affection: for as there is no Person so unlovely, but thinks her self worthy to be loved; so is there a natural inclination in love to beget love, and (unless in some particular Exceptions) seldom fails of procuring, if not so much kindness, at least so much commiseration, as gives an Aptitude to condescention.

Especially too, if love be recommended with such becoming importunity, as well admits of no denial; when Rhetorick is not strained by a bumbaste Expression; but such words are found out, as seem to be only dictated by affection, wherein the Heart hath the greatest, and wit no other share, then to give them a lovely pronounciation.

Wherein such constancy must be observed, as may give the greatest evidence of your Affection: for Women being sensible that this is that wherein their strength lieth, and that they are never likely so to domineer, as now, your hopes are dead or alive, as they smile or frown; they take pleasure to tantalize you, and shew their own preheminence; and do by you, as those Chirurgeons, who though they intend to make

a Cure

a Cure at last, yet to serve their own ends, keep you long in hand, and intermit their Lenitive Emplaisters, with those which may corrode and vex you. And in truth, Women never so well revenge themselves on Men, as when they send them sneaking away, disappointed in their expectations: And that which is the mischief on't, the business is not acted in a Corner, but the World must be a publick Witness of the defeat; when in the midst of all your Gallantry, you are routed Horse and Foot, and triumphed over by such an Enemy, as gives no other reason why she will not, but because she will not.

And therefore in such cases, they must be dealt with, as Stalkers do with bobbed Partridges, give them time till they may be brought about again: For their own inconstancy will not let them be long in the same mind, but that Weather-Cock which stands to the cold North to day, you may find (perhaps) to the warm South to morrow.

And here observe also, that there is not a little Rhetorick in Gifts; of which *Solomon* saith, *That they blind the Eyes of the Wise*: Wherein 'tis discretion to make choice of such, as may be not so much costly as pertinent; such as are likely to gain her acceptance, by fitting her humour, rather than by draining your Purse; and such too, as may most and longest be expos'd to view, and be the opportunest Orators in your behalf. And for this cause your costly treats must be of rarer use, which are almost forgotten as soon as the

taste

taſte is off the Palate; and are then only uſefull, when they by their jollity they may allay an auſterer temper, or you are in hopes that by a more publick condeſcenſion, there may be a ſtop given to any purpoſes of retracting: Otherwiſe doubtleſs privacy affords the beſt wooing; and they will then comply moſt, when they may hide their bluſhes in your Boſome.

But if you fail of your expectation, and your Suit want Succeſs, let it be your care to come fairly off, by no means indeavouring to abate your diſgrace in the diſappointment, by caſting any blemiſh upon the Perſon you have made Service to: For as I alwayes abhorred that love, which becauſe it could not ſpeed, was converted into hate; ſo have I thought their come-off no leſs unworthy, who to qualifie the blemiſh of their being denied, have made no Bones to throw Dirt in their Faces, where before in their officiouſneſs they would have kiſs'd their Breeches. It is therefore doubtleſſe more noble to let the World ſee, that you had Integrity in your Intentions, and were rather unfortunate than baſe; miſtaken rather in the thoughts of your own worth (which is common to men) than in the conceptions of her worthineſs; and being ſtill deſirous to keep thoſe as Friends, whom you cannot obtain as nearer Relations: For verily, methinks 'tis very unjuſt, not to proſecute thoſe ever with all common courteſies, to whom one ever preſented any conjugal Pretenſions.

But if you be ſo ſucceſsfull as to obtain, be re-

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membred 'tis now the time to be confiderately joyfull, and to obſerve the Golden Mean of moderated freeneſs: not to laſh out into ſuch extravagance, as may render you ſuſpected to the ſober; nor guilty of any ſuch poorneſs, as may juſtly ſubject you to the cenſure of the Wiſer: For as *the day of our Eſpouſals*, ſhould be *the day of the gladneſs of our Hearts*; So is it great folly to let the ſtream then overflow its Banks at ſuch a rate, as that the Channel ſhould be the ſhallower for it ever after. For though I am no enemy to the Nuptial Feaſts, yet I have thought them no leſſe then mad, which to fit others with Wedding-gloves, have brought themſelves in a few years to want working-day Shooes; running ſo far in Debt, to make that one day joyous and paunch gutted, as hath made all the reſt of their dayes mournfull and pinch bellied. Whilſt others therefore wiſh you joy, know the Foundation of it muſt be in your ſelves; and that as likely to be moſt, which ſo begins as that it may hold out, and taketh care that the Garments of the following years may be made (at leaſt) by the pattern of the Wedding-Cloaths.

CHAP. XXVII.

Of Behaviour to a Wife.

BEing now ſafely moared in the happy harbour of a well-diſpoſed Wife, let it be your firſt care to promote her Piety; which

which I do not ſpeak of as 'tis the duty, but as expedient to advance your content and welfare: For as doubtleſs 'tis no mean policy to be good; GOD either giving ſuch his bleſſing in the things of his Life, or recompencing the want of theſe with the things of a better: So is Religion not the leaſt of thoſe means, whereby all Societies are preſerved in their particular intereſt, being call'd *Religio* (as ſome will) *a religando*, binding our minds in the Conſcience of ſuch Duties, wherein no other conſideration would prevail with us.

And upon the ſame ſcore, 'tis great prudence to preſerve in the freſheſt greenneſs, that conjugal affection, which if it did not at firſt bring you together, yet doubtleſs ſhould be of prime deſign in this condition; Love being like that Salt and Sugar which doth Season, and make acceptable thoſe occurents, which without it would bite upon the Tongue, and beget diſgeſts moſt indiſpenſible. And verily thoſe Husbands are Fools, who think to have the ſubjection of their Wives, not by the exerciſes of affection, but the aſſerting their own Authorities: For whatever is compell'd, waits for an opportunity to be deny'd; and they that rule over the unwilling, find the trouble as great to keep in obedience, as the pleaſure to be obeyed. All compulſory being a violent motion, which upon every ceſſation of the *vis motiva*, returns again to its natural bent; When as that which is from a Principal within, moves regularly, and

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is commonly most active in oppesition. For which cause we read that *Love is as strong as Death*, and *many Waters cannot quench Love*; it being that active affection which makes us willing to do, willing to suffer, willing to give, and willing to forgive; for *Love covers a multitude of sins*, not only by over-looking them, and allowing the fairest interpretation to all that will admit; but by being ready to condone what might be done amiss, and accepting of any acknowledgement for satisfaction: Thus sodering by a speedy composure those casual Breaches, which disaffection still makes wider; so that what was at first but accidentally offensive; by after exaggeration proves to be the cause of a final separation. And therefore without doubt there should be the greatest caution to preserve this Affection like the Apple of the Eye, which no more offend; And to compose those strifes with the greatest speed, which may give an allay to a mutual kindness: for doubtless they are inexcusable who upon occasional discontents affects a sullenness, and think to give a weight to their anger by the continuance: whereas in very deed all that time the Heart frets; and Love, if it do not lye a bleeding, yet grows faint, for want of the exercise of kindnesse; and will not be long e're it fall into a Consumption, if such occurrents be but as frequent, as they are pernicious. And surely in this Case 'tis vain to strain Ceremony, and expect who shall comply first: for we will not say who is the stoutest; but of this

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we are ſure, they that comply firſt, they are the wiſeſt.

And here obſerve too, that 'tis greatly expedient (if ſuch diſputes happen) to avoid all ſuch Language as hath any bitterneſs in it: For all ſuch ſinks deep into the mind, and is hardly obliterated with any after-excuſe; giving cauſe to ſuſpect that it was the iſſue of a feſtered Heart, and that a precipitate paſſion did not produce it, but diſcover it: So that what might eaſily be compos'd, as to the matter of the offence, proves almoſt remedileſſe, as to the words.

And with this, you may take notice, that nothing is more miſchievous then ſuch an expreſſion, as may profeſs a diſaffection: For aſſure your ſelf, there's much of wiſdom, even there to make ſemblance of the higheſt love, where 'tis but indifferent; And to behave your ſelf with all ſuch expreſſions of kindneſs, as may give no cauſe to ſuſpect that you love not: For if once they are perſwaded of that, they take you for an Enemy, and make it their buſineſſe to plot againſt you, and lay contrivances to advance their own Intereſt with whatſoever hazard of yours. And if once it comes to paſs, you may bid farewell to your peace and content while you live together: for the joint intereſt between the Man and the Wife is the great ſoder of their affairs, that which doth cement their deſigns, and concenter their purpoſes. For as it was ſaid, that *they twain ſhall be one fleſh*; So is it intended therewith, that their intereſt (twofold before)

ſhould

ſhould become one, that with a joint endeavour they may drive on the good of both; which therefore ſhould be tendred with as great a caution, as that Rind which cauſes the Graft and Stock *coaleſcere*, and thrive together.

For which cauſe, I ever thought it not prudence for Man and Wife to have two Purſes. The Bed and the Purſe being two things, wherein a mutual ſharing breeds kindneſs and confidence, and they are ſeldom double, where there is not diviſion. For, as without doubt there is all the reaſon, that ſhe who join'd her Stock to yours, and put in Portion, ſhould enjoy ſo much of her own, as to pleaſe her ſelf in that to which ſhe hath a particular liking: So is it beſt, that ſhe do that out of the common Purſe; wherein 'tis like ſhe'll uſe greater prudence and moderation, then where ſhe is her own Carver without inſpection. And as on the one hand, a private purſe doth incline to a private deſign, & tends to promote an intereſt that is too particularly their own: So on the other hand, where they are kept ſhort, and depriv'd of that freedom to command your Purſe in a meaſure that is convenient, they repine at their reſtraint, and either wiſh in their Hearts that you were removed, or apply themſelves to ſuch ſhifts as are baſe and degenerous; ſupplying their deſires by ſuch unhandſome means, as many times prove not only dedecorus to them, but pernicious to you: For while you refuſe to ſupply their expences on the ſcore of your kindneſſe, they are induc'd

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to seek for those that will; and think it just to make repayment in that Coyn, which whether you will or no, they must have in their own keeping.

And for this cause, it is greatly expedient to be as accommodated (as Prudence will allow) to the humour of the Wife, so as may be most to her content. For there is none of them marry with an intent to be Slaves, but promise to themselves that pleasure and convenience in your Society, which they conceive themselves uncapable to enjoy without you; which if they want from you, their own wit induceth them to seek elsewhere.

Whence it is, that I have known some who came to the Bride-house with the greatest affection, promising to themselves as much content in an Husband, as their Love and good Opinion had rais'd their Expectations up to; but after, being disappointed in their Experience, and finding the Tavern & Company sharing so deep in what they look'd for, they grow desperately discontent; and thinking it equal to requite their neglect with the like, they soon found out those who would attend upon them with that Courtship and complaisante which their grumbals would not.

And verily who could think the thing unreasonable? For while friends on both sides did lament the mishap, they could not but acknowledge that the thing was just: For by our nature, *homo* is *animal politicum*, and especially the Woman,

man, whose very Creation was for Society, and with the design that man might not be alone, and therefore above all things they hate Anchorism, and can with no patience endure to be mew'd up till Mid-night, while you (it may be) are clubbing it at a Tavern: and you can not think it a wonder, if at such a time they sport with your Servants at home, when you are abroad; which you may judge done not for Knavery, but meer divertisement.

And further, do but consider how long that Love is like to last, where the blundering Husband comes home like a sous'd Hogshead, with a steam of Smoke & Drink would almost choak a *Greenlander* who hath been fed with Blubber: Imagine how acceptable such a Porpoise must needs be, to the neatnesse and curiosity of a well-bred Woman, who cannot but loath a spectacle of that Deformity, and contemn that ridiculous Poll which blatters forth any thing that comes next, to the just provocation of a more stayed and temperate Judgement; So that what should deserve their Love and Respect, becomes the loathed Object of their contempt and scorn.

And that which is the mischief on't too, is, to see the Codled Fool take upon him in that tune, and exercise his Husbandly Authority, like a Mayor of *Quinborow*, and with as much discretion: When the discreet Woman sees her Head nodding out his Commands with less Wit than a *Gander on a green*; which she does, and laughs at, grieving in her Heart that Providence hath

join'd

join'd here, where an Horſe and an Aſs muſt draw together: And then you may bid farewell, not only to that Love which you might have had, but alſo that Authority you ſhould have: For never think that that Woman ſubmitteth willingly, to whom her Husband behaves not himſelf like a man of Underſtanding.

And by this you may perceive how much the diſcretion of the man conduceth to the marring or making of the Wife. For of how many hopefull Women doth daily experience give us an account, whom their Husbands folly hath miſerably undone, while they have cared rather to be ſerviceable to their own preſent Humours, than their future content; or have thought it better to deal in hacking and hewing, than in a gentle bending thoſe pliant Oſiers which might eaſily have been wrought as Prudence would have had them?

And I believe you will find with an eaſie obſervation, that Wives generally are eaſier drawn then driven; and that there are very few, even of the beſt of them, which will fairly bear to be ſowrely told of thoſe things, which yet they are willing to mend. And therefore all ſuch plaiſters muſt be ſoftly applied; and a warineſs had, not to find fault in the hearing of others, which may beget a diſtaſte in thoſe things, where no unkindneſs would be taken upon a private rebuke.

And in very deed the Reputation of a Wife in this point of her ſufficiency, ſhould be tendred by us as a choice concern, eſpecially among thoſe

over

over whom she exerciseth any thing of Command: for you will soon find a very smal matter will give those occasions to despise her Authority, who by your conviction shall be judg'd worthy of blame.

And truly 'tis hard to vindicate young wives from the contempt of their Servants; who will much more readily deride their petty indiscretions, than obey their reasonable commands; especially when the new maid is an old play-fellow, & is almost to learn the difference between sport & obedience; or is some stanch Trout that hath been so beaten to the World, as hath put her, tho' not out of need, yet out of the conceit of being commanded.

And therefore to assert the Wives Authority the more, 'tis best ♄ she rule the roast altogether in the house; & if you interpose, it should be rather by way of advice and assistance, than Superiority. And in very deed, they are pitiful Souls which can't let the VVomen alone ♀ their Pipkins and Pies, but are peeping to find fault in the feminine jurisdiction; & esteem it one of their eminent Vertues, that they are very frugal in Dripping and Kitchin stuff.

But the truth is, there's a great deal of reason ♄ the wife should always be born ♀, as the infirmer; there being many occasions not only to disturb their discretion, but to perturb their passion; the *Crasis* of their bodies being more humid, and subject to ♄ Planet which is most mutable. Besides, the many infirmities which Child-

bearing

bearing bringeth; the Obſtructions, Fumes, and Opilations which befall their more delicate conſtitutions; upon all which, it is meet to give honour *to the Wife, as the weaker Veſſel*; not contending with them, becauſe we are more robuſt, but bearing with them becauſe we are ſo.

Yet in all ſuch things wherein you comply w the deſires of the wife, 'tis much the beſt to act in it freely: for if they muſt watch to take you in the humor, or work it out of you by their own Art, they then congratulate their own skill, and acknowledge no kindneſs; ſo you loſe the thanks and lay no obligation: whereas the main deſign ſhould be to engage affection by kindneſſes flowing, & not ſtrain'd; and even there, where neceſſity denies, the refuſal ſhould be ſo convey'd as ŷ ſhe may perceive 'twas ſo, becauſe it could not be, not becauſe you would not that it ſhould be.

If providence ſo diſpoſe of you as ŷ you marry a wife ŷ brings children with her by another husband, as your concerns are more, ſo ought the exerciſe of your prudence too: & the rather becauſe there lies on you ŷ general ſuſpition which all father-in-laws labour under. And therefore to prevent that, 'tis good to walk by ŷ general rule, to do by them in all things, as if they were your own. And verily this (not only a conſcience of your duty ſhould induce you to) being plac'd by Providence in the room of a Father; but alſo a dread, leaſt ſuch a Succeſſor ſhould be given you, who may retaliate on yours the unkindneſſe or injuſtice you have exerciſed to them.

And doubtleſs, if ill-gotten goods being ſuch a canker with them as ſoon eats out the bellies they come to; there's none devours w a greater greedineſs than ỹ of the orphans & widows money; God having taken ỹ title upon him, that he is the *God of the Fatherleſs and Widow*, to let the world know, ỹ he hath a peculiar Guardianſhip of the concernments of ſuch, and will himſelf revenge their injuries, tho' their impotence make them more liable to ſuffer, and leſſe able to vindicate their Sufferings. And withall, your care ſhould be as ſtudious for their education, ỹ being not the leaſt wherein we ſhew our paternal kindneſſe to thoſe that are ours.

And if the Fowls of the Air leave not their young ones, till they have ſhew'd them the way to get their own livings; it ſhould be your chief Endeavour to do that buſineſſe for them, which death prevented their own father in, ỹ he cou'd not do. Neither think much ỹ the mothers kindneſſe ſeems moſt to theſe: for there's reaſon that ſhe ſhould compenſate the fathers loſſe w a more abundant tenderneſſe, & expreſſe that a double portion'd affection which before ran in a Duplicated, now but in a ſingle Channel.

CHAP. XXVII.

Of Houſe-keeping.

NOW ſuppoſing you to be in the way of Houſe-keeping, Let me give you ſome of my experiments for your direction.

And the firſt ſhall be a caution to avoid thoſe

Hangers

Hangers on, ẏ are the flies which attend the flesh of others tables, & requite you ẇ their maggots; such as your chare-women, & men at a-call, who make it their work to rob you under a finer notion than that of plain stealing; or at best, like those Beggars who give you an half-farthing wand, ẏ they may receive your two pence Such as these shall your Servants have to serve their turn ẇ a wet finger; and pay them largely, not with their own money, but your meat: which if you connive at, they praise you highly, and you are their very good master; & when they have undone you, shall do you this kindnesse, to say 'tis pity, for *you were no bodies foe but your own.*

Yet think not much to be free in the relief of those you know to be poor, & labour ẇ industry to get their own livings: for alms to the idle, is like grease to a Cart-wheel, which makes it go round the easier, but still upon the same axla; whereas supply to those who are wanting, yet laborious, or impotently necessitous, is a debt due to their want; yet of that nature, ẏ while we pay what is their due, God accepts it as a Loan, and hath put himself under an Obligation, to make repayment. And truly I have observed, ẏ while I have known many undo themselves ẇ riotous house-keeping, entertaining needlesse guests and idle-bellies; I could never yet meet ẇ any, who could say, he was the poorer, nay not the richer, for such acts of charity as were done to ẏ needy: but that such distributions, like ẏ loaves of our Saviour among the four thousand, leave

 behind

behind them more baskets of fragments, for the Heirs to give away, than the Principal was in quaintity, which the Father so expended.

Yet let me tell you, 'tis no wisdom to make your Servants your Almoners, & allow them the liberty of disposing your Charity; for one hand to give, is enough in a Purse. And that charity is ye best which hath ye Spirit of discerning; and like that Boy, gives honey to the Bees, but hath a whip to drive away the Drones.

Be here advised too, not to be given to ye humour of costly entertainments: for I have often seen that men of that fancy have inverted ye Kallendar, & have found their fasts after their festivals; who when they have spent all, have been as welcome to their Guests as a former wives old cloathes to a new married bride. Besides, the obligation which you lay by your Cost on those which are entertained, is for the most part as far below it, as ye church of St *Faiths* is beneath *Pauls* Steeple. For ye most at such encounters, are more concern'd to censure your expence, then acknowledge your kindnesse; and generally jeer at some things you might fail in, rather then fairly accept what you courteously intended.

But the entertainment of great Persons is a greater vanity: for such think they oblige you, in doing you the honour to eat up your Cheer; which to them who fare sumptuously every day, is scarce lookt upon as extraordinary; so that instead of accepting your civility, they resent it as an affront that it was no richer; and what shal

be

be indeed profusion in you, will be lookt upon but as the wrens pissing in the Sea to them.

But what I have here said of entertainment, I intend not of such as are accidentally Guests, Persons that come to visit in kindnesse: for unto such as these, enterment is due, and ought to be free, & proportioned to ỹ quality of the persons concerned, with that heartinesse & plenty, as may abundantly speak for you, that then are welcome and in very deed, such intercourses as these, are necessary to preserve a mutual friendship, & keep alive ỹ remembrance of that kindred & relation, which otherwise, like unremoved Legs, would grow into the earth, which at first begat them.

But what house soever you keep when friends are w̃ you, let your ordinary and private fare be never costly; but such as tho' ỹ best in its kind, yet plain & wholesome, to fortifie nature, & nourish, not to tickle the Palate: for ỹ bit that one eats makes no Friend: for to please the dainty tooth, is an expensive humour, and doubles that charge which house-keeping bringeth; while the sauce is more then the meat; and 'tis as dear to cook a dish, as to provide it. And verily ỹ vanity of some deserves our wonder, who are of that Heliogabalian stomach, to which nothing doth relish which is not dear, & fancy fish most when farthest from shoar; then only loving Pease, when they are scarce to be had; And Cherries, when they are ty'd on sticks.

In buying provisions, be your own Caterer, wherein at least you may have this convenience,

that you may please your self. Beside, however faithfull your Servant may be, so that he lets down no grate wout a strain; you cannot expect that he should part w your Coin w that care and difficulty as you would your self, whose daily feeling how much Provision doth pinch, makes wary, and hard to be drawn to expence.

But be chiefly advis'd not to run on the score; for you may be assured that w greater advantage you may take up Money at Use to pay ready down: for there's none of them all, but reckon how they forbear, and will be sure to be allow'd, not only because they must stay for their money but trust, there being nothing so certain in this world, as that which is present. You will also find that a true proverb, *That the best is best cheap*: for besides that in flesh, there's much the lesse quantity of bones for the weight, where they are covered almost twice of y thickness: in all other things you'll find much y lesse wast, because that which is good goes down without Scraps, while parings & refuse go a great way in what is not. Servants making no scruple to cast that to the Dogs, which they are soon apt to think is not good enough for themselves.

Be also assur'd, that y best of Servants must be over-lookt: for it is rare to find those, who will not make wast: And as it is fit they should have to the full, their meat being a great part of the wages of their work; So are there few, but do labour under fulnesse of bread; and none that consider of what they would be glad, when they come

come to keep a poor house of their own.

In your buying Provisions, you'll find it ỹ best to go to their fountains; For the farther from thence, so much ỹ dearer. There being no second hand but so licks his own fingers, as what while he hath his gains, the commodity is inhanc'd; & that which is his livelihood, must be what you give more than he paid.

'Tis also best to buy by the great: all chapmen complying much sooner for much then for a little; their gains by so much ỹ more considerable, & their put-off the greater. But then must your expenditory be wary, and so give out the store which you have provided, as remembring ỹ place to spare is never at the bottom. Beside, ỹ much more easinesse to lurch the greater quantities, where a little taken is not discern'd: for which cause, it is not safe to trust a Servant at an whole heap; there being very few of that integrity, as then to keep their hands from picking, when none can witness that they did prevaricate, or if they be such, it is not safe to tempt opportunity

CHAP. XXVIII.

Of Children and their Nurses.

IF God shall give you Children, it is the duty, which each Mother to her off-spring owes, to be its nurse as well as bearer; & therefore not to be neglected, but then only when Necessity makes the excuse: but if you put them abroad, chuse out a nurse by these directions; whereof I have had so good experience, that in the placing

of fourteen of you, I never yet had cause to remove one, till it was time that you should be brought home.

1. Let her be a lively woman; those stirring Spirits not having fewer dregs to make their Milk unwholesome, but their cheerfulness very much exhilarates the babe, and gives it a more pleasureable life & motion too; while such whose mettle can't abide to sit, must dance the child about, or give it some agitation & divertisement; when lumpish women let it hang in Arms, till it be almost cripled for want of change.

2. Then let her be healthy complexioned, of such fresh ruddiness as gives account she's not infirm: but most especially take care that she have no Hereditary mischief, such as may be suck'd in by yours unto its detriment, for then it may be remediless.

3. Let her be such a Woman likewise, as is much given to be cleanly: for very great is the conducement unto health, which doth depend on Neatness in us all: But especially in such little Ones, whom Nature hath not moulded to perfection, but that 'tis purging out a more abundant Excrement: For which cause also, we may daily see the very Brutes themselves officious in this kind of care.

4. Let her be such an one as lives not altogether by the penny, but hath a Cow or two at the least, or such Supplies as may prevent the pinching of the Belly through want: For where the Purse must bleed for every pint of Milk the child

must

must eat, will not be much improbable it many times may go without. Whence 'tis observd, that meat is much less free in all such houses, howsoever rich, where all comes in by daily purchase, than at ỹ farmers, from whose Barns and Stores there comes Supplies, for which no present Money was expended.

5. Be tarefull too, the Husband be not given unto drink: for at some time or other, he'll come home in such a tune, as may endanger much the little weakling. And it in such disturbances they many times do mischief unto themselves, it may very well be feared that a much greater mischief may accrue to such a little One as cannot help it self.

6. And it is best there be agreement 'twixt ỹ man & wife: for none can tell what hair brain'd tricks there may be done when they are in a rage or how the child may suffer then, when they can scarcely be distinguished from those that are mad: for such contests which happen between Men and their Wives, are mostly managed in so much heat, as frequently produce such Actions as we then repent of, when we cannot help.

CHAP. XXIX.

Of their Education.

IF therefore you are thus provided, be not then too hasty in the fetching of it home. At two years end is soon enough; And that's confirm'd by my experience in not a few, all kept abroad till they could run about the House alone. But when they are brought home, be not a

means to spoil your hopes wth too much fondness. The less the child is hol'd in arms, ye better. And by so much the food of it be good & plainer, by so much the healthier you shall have it: For all sweet things do cloy ye stomach; and diet multiplied in variety, doth pose concoction to digest it, which better deals wth simple food; from whence much easier, & more surely, it doth contract a firmer nourishment. And tho' Physicians generally decry the use of milk as too, too Phlegmatick, & not not convenient; yet doth mine own experience as much assert it: There being ten of you, who I believe may vye wth such a number of any one mans in ye world beside, for health, strength, and straitnesse, who have been all True Trojans at a Milk-Bowl.

And surely it is best not to stint Children in their food; so that Suppers be light, and not too near to bedward: for those that are, are generally made more greedy by denial; & if they light on opportunity, will gorge themselves into a surfeit; when they that usually feed while they will, know when they have enough; & make not much thē to give out, whēas their fare is of ye daintiest.

'Tis also best to break your Children of their wills, even wth the soonest; & bring them to that pass to know your will, not theirs, must be their law: *for a kick of the Dam hurts not the Calf.* And 'tis a plague that's most intollerable, to please them in their humours; & as pernicious to thē-selves, there being sometimes a necessity their minds should not be followed, which then they fret

fret and fume at to their hurt; whenas, when once they're taught but to submit, & kept to that, they forthwith leave off to dispute, & readily comply with that, which not their fancy, but your judgement shall think fit; & without blubbering, and stir, & cries, give up themselves to a silent obedience: which is most easily effected by such a constant tenour of behaviour as is not in & out, but they made certain what to trust to.

Be also here advis'd, not to torment your Children w the curiosity of Apparel, when they (to keep their cloaths neat) must be restrained from exercise, as necessary for their Health as is their meat. Nature having so dispos'd the inclination of young things, that they are gamesome all in such a measure, that ỹ more slouthfull creatures are very lively in their youths; & ỹ young calves & lambs do skip & play, while their more sober Dams looks gravely on: And 'tis because there are more moist & cruder humours ordained to afford a freer nourishment for supply of growth, that stand in need of a discussion & digestion more abundant. And verily, there's none of us, tho' very much inclin'd to deny our selves to serve our pride, but think it a restraint, vexatious enough, to be confin'd to *Touch not, Taste not, Handle not.*

And 'tis well worth the laughter, when the Mimick Dame is trick'd as neat as hands can make her, to see with what a caution she's aware, lest ought should touch her that defiles; and is need of a glass cover, where bravery may well be seen, & yet secur'd. Thus

Then what vexation is it for a child that's full of Life, and fond of play, to be kept in without a motion, leſt it ſhould ſoul its Apron, or put a knot or curl out of his proper ſituation.

When they're grown big enough to ſend to School, 'tis beſt to place them out at board: for children when put out to board, are taught betimes to make their party good with others, and learn ſome meaſure in that Art, to overſee their own concerns, which they have ſo much need of in the World: For in a kind of little Commonwealth they learn thoſe Subtilties in ſmaller Volumns, which afterward doth help their practice in their weighier affairs; when thoſe more elderly trappan the younger, till they abus'd, grow wiſer, & learn more wit by their experience, which they ſoon exerciſe upon the reſt. And ſurely, I have ſeen ſo much of craft among thoſe young ones, to bring to paſs their projects, & cunning wariness to ſhun & diſappoint an oppoſite Contrivement; that I have thought it could not be, that any Cat ſhou'd mouſe ſo well as that thus practis'd in all taking Arts when but a Kitling.

Beſides the great advantage of their mutual deriſion, when it is a ſhame to do theſe things which are unhandſome, which they'll not fail to vex the faulty with; by which means I have known ſome ſoon reclaim'd, when ſober Counſel, yea and Correction too, was without effect.

Nor is the help which they afford each other in their Learning, leſs conſiderable; when thoſe leſs knowing may conſult the wiſer, & have a ſatisfaction

tisfaction more accomodat unto their understanding, than by instruction that is supereminent.

They are too, under such a constant discipline, so over-look'd, & fix'd to mind the main design; & set beside occasions of diversion, that without doubt if GOD do give wherewith to bear the charge, there's no expedient like this for their Education; provided that you use the greatest caution, both for their manners & their learning: for great are the impressions that example gives in that so waxy age, which generally is prone to close with that which in its consequences is pernicious.

For which cause I have observed many tinged with such looser habits as have undone their fathers hopes, & prostituted them to such a dissolution as was irrecovable. Beside too, the loss of time, when plac'd with those whose faculties afford not, or negligence endeavours not that he should be improv'd, is of that sort which hardly can admit of a redemption; when seasons of instruction are knock'd out by following Casts, which are more fit to kisse the Mistrise of their present Age.

'Tis therefore best to place them where they may be in a constant course of pious Government, with such who are not factiously religious, but rather for the practice of it, than the Prattle; and for the power of it, than the shew. For you must know, an high concernment is depending here, and the eternal interest of a Soul. Good education having such an influence on the future life,

life, that God takes *Abraham*'s Seed as Members of his Covenant, because he knew their Nurture would be pious, *That he would teach his Children and his House-hold after him* And truly this might be perswasive not only with the Sober-minded, but with those too, less piously affected: for there are but very few sent out from Schools where a prophaner genius hath been predominant, which have not proved very dissolute; as might be instanced in many hundreds, were it convenient.

1. Therefore let the Master be of that unblamableſs, as may give greatest confidence, no ill example may be given: For if the best of us are more inclin'd to follow those that lead us by practice than by precept; Surely those tender years (less capable to judge the verity of what is said, and have their will conducted by their understanding) may well be tincted with that die with which they see their Leaders coloured.

2. Let him be also not a Linguist only, a person skill'd in, and able to teach the Tongues; but also one that hath a lively fancy, and expressive: for little is it for one to speak, if he speak not to the purpose, or with such taking efficacy as may lead captive the affections: & truly matter most important, if not laid down with such Array of words and eleganey as becomes it, doth seldom take even wiser Judgements, unless in the immediate exercise of a severe discretion. & odds as much as beauty cloath'd in rags, and set out in its rich attire. And such a witty Genius thus instill'd into those Greener Heads, when first informed,

form'd, is like a dish of Musk and Amber, which gathers strength by after use; and gives an excellent perfume unto those things, which otherwise would prove but mean.

And let him have an Art to mould the tongue into a gracefull elocution, & such a way of speech as runs like oyl, & smoothly stroaks the ear unto an itch, would be farther scratch'd: for what advantage is't when tender tongues are timely set in tune! which makes the self same matter differ from it, as much as *Bow* Bell Chimes, do from the clanging of a Kettle.

4. Let him be too of a gentile and generous demean, a person set beyond the state of a meer Scholar, whom learning hath no further favour'd than the head; but one that fetcheth thence a fair accomplishment for all concerns; when like to woaded cloth, he takes all other dyes w greater lustre and more ease: one that may set impressions on their youth of all gentilier qualities, and give them such a taste of noble-mindedness, as may beget in them a value of their Reputations; and takes them off from that which is unhandsome, with giving them a sense that's below them. Which way to deal with youth, is as far beyond the course of that severity which only practiseth with them as w slaves, fit for no other nurture than of blows; as is a principal of inward life, above that motion which is only violent: for when as the one ceaseth with the force, and is no longer than the fear indures; the other (when once habited) will bear them company unto their

their graves; and when they're men, restrain their thoughts from what is vile, and be a spur to such designs as may prove Noble and Heroick. And who can think it is a mean to breed up liberal children & ingenious, to cow their Spirits, and depresse them to such a dirty servileness as knows no spur but that of smart, and acts all duty still in the *Bridewell* of severe correction? And government, which should have following obedience drawn after it by sense of benefite and kindness, is like to tyrranny with hang & draw, driving before it those who only do, because they must; being beaten out of love with what they should delight in, by being beaten. When the proud *Pædagogue* struts in his state, his Lads like quaking puddings all about him; & think y boy will prove a rebel which looks not with as much abjectedness, as *Venus* when trapan'd by *Vulcan*.

And don't you think that Youths when thus brought to their postures, to stand like vagabonds fast at a whipping-post; or at the best, like sneaking Taylors, are in a mighty forwardness to act their parts on the worlds stage, and be brought forth to such Preheminence, as by Birth and Wealth they may have hopes of?

5. And verily it is of great importance y he who hath the government of youth, should be a person of a great discretion; as being not only to bend their irregularities, by the rectitude and straitness of un-erring principles, and give fixation to the fluctuating of their wild and looser thoughts, by such a discipline as keeps them still

intent

intent to all the documents and exercises of virtue; but also to over-see the manners of so many, and with all vigilancy to preserve the pullulating of those roots of bitterness their Hearts are full of: to deal in bending every slip, accordingly as it can bear it: To have discerning of their different affections, and move them all, by such expedients as are accomodated most unto their several inclinations: to moderat in all their differences, and give such judgement as may easily evince his equanimity unto them all. How great his prudence should be, and his moderation, that shall be judge without law, of what shall be done amiss, making what he pleases an offence, and punishing that offence as he please. What judgment to discern the difference of tempers, and chuse out that diversity of application, which is to be dispens'd as is most suitable to each particular genius; withall the condescension too, to the infirmities of Youth, and the allowance must be made unto those Brains which are but Gristles, and difficulty apprehend what, conceiv'd, is as plain as is a Pike-staff: There being nothing hard to those that do already know it.

But verily you'll find no choicer Requisite, than that his Spirit be Elate & Generous & such as naturally scorns to stoop to those things that are unhandsome, though no Eye be conscious: For great are Opportunities which do occur to those y have the Tutorage of youth, to over bear them for their own advantage, & to compensate that wherein they lose, by freedom from those

punish-

punishments, which like the Papal Purgatory they carry in their keeping. Beside there manifold Temptations to pinch them in their Dyet, which no expediment can prevent in the degenerous and sordid Spirit: and no man wisely can commit the sustenance of his, which should be freer, and of the largest, to supply the growth of younger years, unto such base & avaritious Tempers as think there's nothing vile which doth bring again.

When placed thus abroad, be carefull & you don't divert their Studies, nor interupt their strict attendance, by avocations home, at any time which is not general: For all such callings off, don't only intermit the business they're imploy'd in, and lose that time which might be profitably spent; but they go retrograde, and lose those things which they had got: Their memories, like leaky Casks, soon letting out those Rudiments which were w greatest difficulty there instill'd. And which is worse, they're thereby taken off, & made less apt for those Impressions which learning gives, while Love of idleness & play is more habituate, and they disturb'd in Application of their thoughts, by the remembrance of that pleasure which they had at home.

But though you keep them thus abroad, yet let them still be furnished with such supplies of money as you may conceive are suitable to such expences as Children use; for thereby they'll be well instructed in that wariness & caution, which is required in all Bargain-making, & in that petty

ty Trading that's among themselves, and loss, it may be of to them some precious Pence, they learn the Art to deal in greater matters, & shun Decoys which might draw in to things of disadvantage.

Bnt when at home, or when abroad, be careful ever to exact an absolute obedience, to have your will observed as a law; for by ỹ means you will much facilitate your Government of them, and make by custom much more tractable all their designs to you; which may be done w as much Ease, as Love, provided that the course be constant, whence Youth, like Nags, which are well pac'd wil afterwards take pleasure, & delight in't

CHAP. XXX.

Of their disposing into the World.

WHen now they're fit to put into the World, be carefull that, & how you so dispose them: For there is no losse so great, as not to be put in a way; nor can there be a greater mischief done us, than not to be bred up to some convenient employment; nay, tho' provided for with a most large subsistence: For doubtless there's not one whom God designs to be an idle Drone, when we read *Adam* (tho' in *Paradise*) was set to Till the ground; Nor any that was made only for Sport or Recreation.

And verily, a viler race we hardly know, than those among us, whose pastime is their only businesse, & their consults how they may spend their time and their estates in riot Cards & Dice; and rack their labouring Tenants, to supply their pro-

prodigal exceſſes: contemning thoſe as pitifull Mechanicks, who by ſome uſefull Art do ſerve the Common wealth, while they themſelves are without any Myſtery, and only know ſuch Arts as make them vile.

Therefore if God ſhall ſo far bleſs you, as that you have an ample Patrimony to bequeath to yours; yet bring them up in ſome ſuch way, wherein they may be uſeful unto common good, and able to promote their own Concerns: For there's no reaſon that's more evident (except God's curſe upon ill-gotten goods) why ſuch eſtates which Fathers in the city get, are quickly run out by their Heirs, than that they're bred up not to get, but ſpend: beſide the common penury of thoſe (even in their large Revenues) who have no means to add to, but do alwayes ſpend their yearly Income; Whereby their wants of Money greater are, than thoſe who by ſome gainfull Trade provide for their own maintenance.

Hence do we daily ſee thoſe Gentlemen ourvy'd, who only live upon their means, though of ſome hundreds by the year, by ſuch mean trades, which by a wary and induſtrious management afford a fairer and more free ſubſiſtence, & have a ready Caſh ſupply'd by daily gettings; when thoſe with empty pockets long for the rent day, with an anxious expectance. And which is worſe, their children which have been bred up to bear a ſhare in ſport and prodigal profuſion, are at the end turn'd off without any Portions ſuitable to the quality they have been bred in, whereby they

they become pitifull Parasites to lick their fingers at their Elder Brothers Tables; Or if they have more Spirit, seek their Fortunes by such expedients as do conclude them in untimely ends.

But be advis'd of two Things in the Disposing of your Children into the World.

1. *First*, Weaken not your Estate so far for their Provision, as that it grow faint, and not able to hold out for your own Handsome Subsistence: For though the Stock should be free for the supply of the Branches; yet so, as that there may be to keep it Self lively: For one Father is enough to maintain an hundred Sons, but not an hundred Sons one Father. I my Self knew a Person of good Worth, the Gray Hairs of whose Estate look'd thin for lack of Moisture, which was too freely expended upon his Numerous Off-spring; and I have often been griev'd at the sight of his Retrenchments, to see his Channel brought so low that it was unable to bear a Weighty Vessel, meerly to afford a Larger Current for his Derivations.

2. *Secondly*, So order your matters, that your Children may ever know, that *the Branches bear not the Root, but the Root them*; And so reserve your Estate in your own hands, as to command their Obedience by their future Expectances. For as 'tis Retrogade, that the River should go back to feed the Fountain, and Children treasure up for their Parents; So is it rare to find out that Affection which shall ascend to such a Proportion as it descended. And the vast experience

ence which the World affords of Persons whose Indulgence hath undone them, & laid them prostrate unto their contempts, whom (had they still reserved what to bestow) they might have found as servient to their nods; may well induce the waried caution here, and make you wise still to retain the power, as to command the spitting in your Parlour while you live.

CHAP. XXXI.

Of Funerals, and Alms Deeds.

AND now you are suppos'd to be in the last Passage of your Life, like ripened Corn, in such a tendency as gives back to the Earth that bare it.

And here be not concern'd in such contrivancy as may design a Pompous Funeral; for Cost expensively laid out on that, will very little turn unto account; And don't agree with such Reflects as should be made by us upon our Graves. It more concerns us to take care to make us Friends of the Unrighteous Mammon, and be such Stewards of those things with which the Heavenly Providence hath intrusted us, as best agrees with those designs for which he hath profest that he doth give them to us. And tho' there be no merit in Alms-deeds, as Popish Doctrine would perswade us, yet *to do good, and to communicate, are such Sacrifices wherewith GOD is well pleased.* And in this respect we may use the *Italian* Beggars word, *Do good to your selves.* And there is much in that Speech of the Angel to *Cornelius*, *Thy Prayers and Alms-deeds are come*

up

up in remembrance before GOD, being there rendred as the reason why *Peter* with the Gospel is sent unto him; besides the many Promises made of repayment of what shall be so laid out; so that it is not to be doubted, but the best use we can make of our goods, is, that they be employed in the Relief of the Necessitous; and that the best way to treasure up, is so to spend. If therefore God shall bless your substance with increase, remember that there is alwayes this Interest due to him; and while you take care to provide for your own Family, let not God's House-hold (the Poor) be unprovided for: which will be an expedient so to take your leave of this present world, as that your *Exit* may be with a *Plaudite*. And ten times better 'twill be for you to have the Poor to follow your Dead Corps with their acknowledgements of your Charity and Alms-Deeds, than to have the Town talk of you, that you left Thousands behind you in your Coffers. And verily, that's unthrifty Providence, that with a many Bags designs to make a purchase of the Town talk, which for the most part proves to be sinistrous; When much more happily we may be carried hence, persum'd with that acceptable Remembrance which our Perspicuous Virtues leaves behind us; And if we may call this Ambition, there's certainly no better can befall us.

FINIS.

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Ad spiae, ser ve Dei, sic me posuere Iudei;
ad spiae mortalis, pro te datur hostia talis.
ad spiae devote, quoniam sic pendeo pro te.
Inter oitum vitae reddo tibi, reddo mihi te.
In cruce sum pro te, qui peccas desine pro me.
Desine do veniam, dic culpam, corrige vitam

In vestimentis non est contritio mentis;
Ni mens sit pura, nil confert regula Dura.

= tan

Roma vale, vidi, satis est vidisse, reve
Cinedoro, meretrix, scurra, Cinaedus ero.
Uxore qui fauitet cupidis, discedite Roma
Omnia cum liceant, non licetee pium.

Mantuanus:

A friend's advice
Have communion wth few:
Be intimate with one
Deal justly wth all:
Speak evil of ~~one~~

Refuse no woman, were so old
Whose marriage bringeth store of gold

They were so one, that none could justly say
Which of them ruled, or whither did obey
He ruled, because she would obey: yet she
In so obeying, ruled as well as he
What likt him best, it need no other cause
To like her too, but only his applause.

On the Contrary
He thrives that hapless family that shows
Cock that's scolarity, and a hen that crows
Know not gets live more unnatural Lives,
Obeying husbands, or comanding wives.

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